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WASHTENAW JEWISH NEWS

November 2011 Cheshvan/Kislev 5772 Volume XXXVI: Number 3 FREE

Unique programs featured at Jewish Book Festival

Halye Aisner, special to the WJN

The 24th Annual Jewish Book Festival returns to the Jewish Community Center of Greater Ann Arbor from November 1–13. Several unique programs are slated for this two-week event, featuring authors from Ann Arbor and across the nation. New to the festival this year is the J-Café, where guests can enjoy freshly roasted coffee, tea, cappuccino, and baked goods while browsing the wide variety of books and gift items.

Lunch and Learn Programs

This year's festival will include four Lunch and Learn programs, beginning Tuesday, November 1 with Jaimy Gordon, author of *Lord of Misrule*. This 2010 National Book Award Finalist follows five characters over a year and four horse races at Indian Mound Downs, downriver from Wheeling, West Virginia. Tuesday, November 8, author Charles Butter will discuss his book *Crossing Cultural Borders: Universals in Art and their Biological Roots*. His book, written for art lovers, describes how artists from prehistoric to modern times have exploited brain systems that evolved for survival to create artwork admired globally today. The program on Thursday, November 10 features author George Bornstein, who will discuss *The Colors of Zion—Blacks, Jews and Irish from 1845–1945*. Bornstein's book is a major re-evaluation of relationships among Blacks, Jews, and Irish in the years between the Irish Famine and the end of World War II. *The Colors of Zion* argues that the cooperative efforts and shared sympathy among these three groups was much greater than often acknowledged. The final Lunch and Learn program on Friday, November 11 will feature Mira Bartok, author of *The Memory Palace*. Bartok's mother suffers from schizophrenia, and her book is a breathtaking literary memoir about the complex meaning of love, truth, and the capacity for forgiveness among family. It also explores the connections between mother and daughter that cannot be broken.

All Lunch and Learn programs will take place at the JCC. Lunch begins at noon and is $10 in advance or $12 at the door. Author presentations will begin at 12:30 p.m. and are free and open to the community.

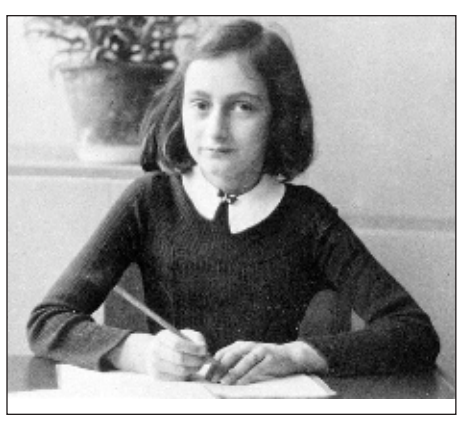
Continued on page 4

Lunch and Learn Authors: Jaimy Gordon (top left), Charles Butler(top right) George Bernstein (bottom left) and Mira Bartok (bottom right)

MorrisCo to present *Diary of Anne Frank*

Jack Cederquist, special to the WJN

Local theatre company MorrisCo Art Theatre will present *The Diary of Anne Frank* November 17–19 at the Riverside Arts Center in Ypsilanti. Susan Morris will direct local actors in this powerful adaptation of the journal Anne Frank wrote while she and her family hid from the Nazi regime for two years in a cramped storage attic. The play captures the fears, hopes, tears and laughter of the two families in hiding, but it is Anne's voice that shines through: "We look at the fighting below and the peace and beauty above, but we're cut off by the dark mass of clouds and can go neither up nor down.... I can only cry out and implore, 'Open wide. Let us out!'." The cast includes Savannah Binion, Sam Zwetchkenbaum, Mary Anne Nemeth, Isabella Weber, Brooklyn Dimitrie, Patricia Rector, Tony Putnam, Glenn Bugala, Mouse Courtois, and Nathan Corliss. Performances are Thursday and Friday at 8 p.m., Saturday at 2 p.m. and 8 p.m., at the Riverside Arts Center, 76 North Huron Street. Tickets are $20 (students and seniors $16). For more information or to make ticket reservations, call 996-2549. ■



Anne Frank

Oygasms Chanukah show at the Blind Pig

Miriam Eve Borenstein, special to the WJN

On December 3, the Oygasms are returning to Ann Arbor. Join Hillel at EMU at the Blind Pig (208 South First Street) for a Chanukah-themed show. The band will offer a fresh spin on klezmer music, with a dash of punk, and a heap of character. The Oygasms' debut for the Hillel at EMU Purim bash in March of 2010 was a big success. The audience included students from several campuses, faculty, community members, and even parents. This year's show promises to be even more fun.

The Blind Pig is located at 208 South First Street; the doors open at 8 p.m. There is a $10 cover charge. Contact Hillel at EMU, (482-0456 or program@emuhillel.org), the U-M Jewish Association of Graduate Students (761-0500), or the Young Adult Division of the Jewish Federation of Greater Ann Arbor (971-0990) for more information and advance ticket coupons. ■

The Oygasms

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Maimonides October Symposium

The Maimonides Society of the Jewish Federation of Greater Ann Arbor hosted a symposium entitled 'Hips and Knees: What's New in Joint Replacement?' on October 16, at the Kellogg Eye Center. The program featured two Ann Arbor experts: David Markel, MD, an orthopedic surgeon with an active local practice in hip and knee replacement who is also active in education and research; and Steven Goldstein, PhD, an internationally recognized bio-engineer, active in research and development of joint prostheses.

1. Arnold and Reva Melnick, and Irwin Pollack
2. (l to r) Susan Fisher, Judy Cohen, and Joan Lowenstein
3. (l to r) Jonathan Trobe, Michael Roth and Stuart Dombey
4. (l to r) Barry Miller, Steven Gotlib, and Annette Pantell
5. (l to r) Jonathan Trobe, Herbert Kaufer, David Marketl and Steven Goldstein

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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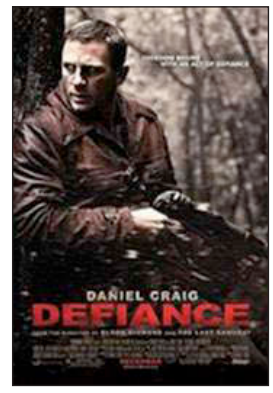
Jewish partisans photo exhibit events

Karen Jordan, special to the WJN

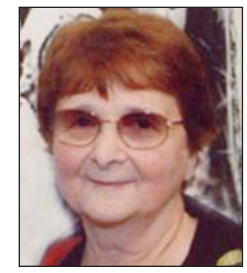
Two community events related to the "Pictures of Resistance: The Wartime Photographs of Jewish Partisan Faye Schulman Exhibit," will be held this month. Faye Schulman is the only known Jewish partisan photographer. Her rare collection of images captures the camaraderie, horror and loss, bravery and triumph of the rag-tag, tough partisans—some Jewish, some not—who fought the Germans and their collaborators in World War II.

The photo exhibit is on display until November 27 and is sponsored by the University Library and the Frankel Center for Judaic Studies at the University of Michigan.

On Tuesday, November 8, 7–8:30 p.m. the film *Defiance* will be shown. The film tells the true story of the four Bielski brothers, who saved 1,200 lives in Poland (now Belarus) and organized the largest Jewish resistance unit during World War II. Aron Bell, the last surviving Bielski brother, will introduce the film. This program is sponsored by the University Library and through the generosity of Robin and Alan Bell.



On Tuesday, November 15, 7–8:30 p.m., Miriam Brysk, a current Ann Arbor resident and the only child allowed into the partisans in the Lipiczanska forest, will speak on "The Lives of the Partisans in the Lipiczanska Forest." Several of her paintings of Holocaust art will be on display. In December 1942, Russian partisans rescued Brysk's family from the ghetto and brought them to the Lipiczanska forest. In early 1943, a partisan hospital was established in a remote part of the forest, staffed by Jewish doctors and nurses, with Brysk's father as chief of staff. They were liberated in the summer of 1944.



Both events will be held in the Harlan Hatcher Graduate Library, Gallery in Room 100 (use Diag entrance), 913 S. University Avenue. All events are free and open to the public. ■

U-M's Kelsey Museum of Archaeology to host Family Day

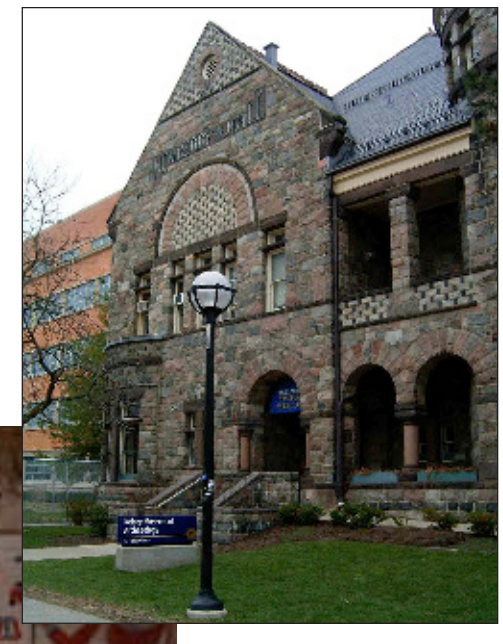
Todd Gerring, special to the WJN

Take your entire family to the Kelsey Museum of Archaeology's "Family Day: Life in Roman Egypt" from 1-3 p.m. on Saturday, November 12. The event is free and open to the public. Hands-on activities for children aged 5-12 will be offered and will be coordinated with the museum's current special exhibition, "Karanis Revealed," open through December 18, 2011.

"Karanis Revealed" explores the story of the site's excavation, initiated by the University of Michigan in the 1920s and 1930s, and includes a display case of 2,000-year-old "magic bones." The exhibit looks at aspects of village life during the community's early centuries under the Ptolemaic dynasty. These include the site's agricultural cultivation, the role of pagan religions and evidence of more esoteric magical practices. Visitors can also view historical film footage of the excavations. Down on the first floor, children can view an ancient rag doll and toy horse, also excavated from Karanis, a city located 80 kilometers southwest of Cairo in the Egyptian countryside during Egypt's Graeco-Roman period.

Some of the planned activities for Family Day include creating a set of "magic bones," fashioning a rag doll and making a paper model of a toy horse. Museum galleries will be open until 4 p.m. so families can also visit the "Karanis Revealed" exhibition on the second floor of the William E. Upjohn Exhibit Wing.

The Kelsey Museum of Archaeology houses a world-famous collection of more than 100,000 artifacts from the ancient civilizations of the Mediterranean and Near East. Located in the heart of the University of Michigan's Ann Arbor campus at 434 South State St. right across from Angell Hall. For more information about this and other museum exhibits, call 764-9304. ■



Frankel symposium to focus on Jewish political behavior

WJN *staff writers*

The Frankel Institute for Advanced Judaic Studies at the University of Michigan will host a symposium titled "Jewish Political Behavior in Europe, Israel, and the United States," Thursday–Friday, November 10–11. The symposium will explore aspects of Jews' political experience in Eastern Europe, the United States, Israel, and in the international arena. Among the topics to be analyzed are Zionism in Eastern Europe, Jewish radicalism, Arab-Jewish relations in Israel, the anomalies of Jewish voting in the United States, and Jews as actors in world politics. The symposium will begin each day at 8:45 a.m. at the Michigan League, Koessler Room, on the U-M campus. For additional information, call 615-8503. ■

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Unique programs featured at Jewish Book Festival *continued from page 1*

An evening with the Frankel Scholars

On Wednesday, November 2, the festival will host an evening with the University of Michigan Frankel Scholars from 7–9 p.m. at the JCC. The event is free and open to the community.

Todd Endelman will discuss his book, *Broadening Jewish History: Towards a Social History of Ordinary Jews*. The book expands the horizons of modern Jewish historiography by focusing on 'ordinary' rather than exceptional Jews. It argues that what those in the wider Jewish community did or felt does more to deepen our understanding of Jewish history than what a few exceptional individuals thought and wrote.

Todd Endelman

Deborah Dash Moore

Deborah Dash Moore will discuss her newest book, *Gender and Jewish History.* By revealing the importance of gender in interpreting the Jewish past, this collection of original essays highlights the profound influence that feminist scholarship has had on the study of Jewish history since the 1970s.

Benjamin Paloff

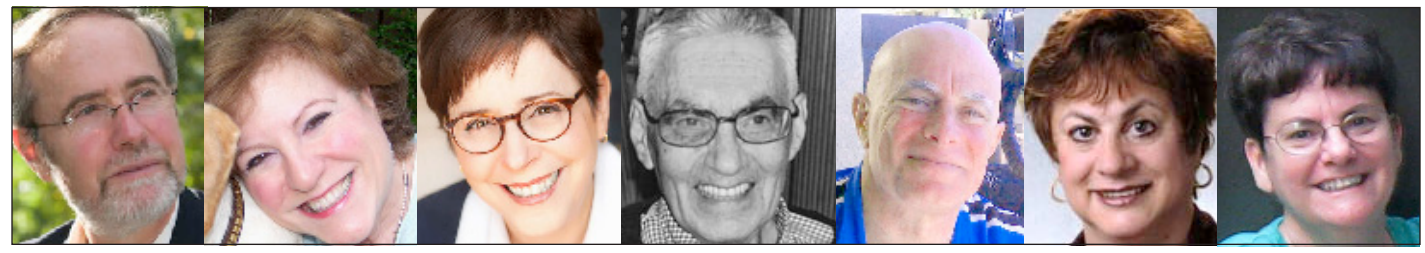
Benjamin Paloff will discuss his book, *The Politics.* Science and speculation, faith and doubt, reformation and resistance: "politics" consists in navigating the forms of internal discord that we find both within our communities and within ourselves. In *The Politics*, his first collection of poems, Paloff animates these dynamics by orchestrating a grand dialogue among contentious philosophers, ancient heroes, pop icons, and the man on the street. Part drama, part treatise, this is a book in which the most modest fragments of history and biography, of physics and imagination, "survive by calling out / to one another."

Shachar Pinsker

Caroline Helton

Shachar Pinsker is the author of *Literary Passports: The Making of Modernist Hebrew Fiction in Europe*. It's the first book to explore modernist Hebrew fiction in Europe in the early decades of the twentieth century. It not only serves as an introduction to this important body of literature, but also acts as a major revisionist statement, freeing this literature from a Zionist-nationalist narrative and viewing it through the wider lens of new comparative studies in modernism.

Finally, Caroline Helton and her pianist, Katherine Fulton, will perform from *Voices of the Italian Holocaust*, a recital of vocal music of Italian-Jewish composters, including Mario Castelnuovo-Tedesco, Vittorio Rieti, Guido Alberto Fano and Leone Sinigaglia. This event is sponsored by the Jewish Federation of Greater Ann Arbor.


Doug Moffat | Jane Alkon | Laurie Brown | Marvin Brandwin | Rabbi Robert Levy | Shelly Kovacs | Valerie Scho Carey

Poetry reading

Lyn Coffin, author of *White Picture,* will present a poetry reading on Thursday, November 3 at noon. Coffin's book features Jiri Orten, one of the great poets of the 20th century. A Czech Jew who narrowly avoided being sent to a concentration camp, Orten was hit by a speeding German car in Nazi-occupied Prague in 1941. He was refused admission to a nearby hospital and died shortly afterwards in a "Jewish Hospital" which was basically a warehouse.

Lyn Cof n

Community Reads Program

On Thursday, November 3, at 7:30 p.m., the JCC will feature a free Community Reads event with Lee Kravitz, author of *Unfinished Business*. For this event, people are encouraged to purchase the book now at the JCC ($17 including tax) and have a sit-down with the author on the evening of the event.

Lee Kravitz

After losing his job at *Parade Magazine*, Lee Kravitz, a man who had always worked too hard, too long, and too intensely, took stock of his life and realized just how disconnected he had become from the people who mattered most to him: his wife, his children, the circle of friends whose ranks had thinned over the years. Instead of rushing out to try to find a new job, he committed an entire year to attending to the most important things in his life, to reconnecting with those dear to him and to making amends.

Local Authors Breakfast

On Sunday, November 6, from 9–11 a.m., the JCC will host a Local Authors Breakfast, featuring Jane Alkon, author of *The Remarkable Mr. Big*; Marvin Brandwin, author of *A Taste of Rhyme*; Laurie Brown, author *The Greet Your Customer Manual*; Valerie Scho Carey, author of *Harriet and William and the Terrible Creature*; Shelly Kovacs and David Schoem, authors of *College Knowledge for the Student Athlete*; Rabbi Robert Levy, author of *The Jewish Pedaler*; Doug Moffat, author of *In God's Shadow* and Martin Stolzenberg, author of *Through Brooklyn Eyes*. This event is free and open to the community.

Cooking demonstration and tasting

On Monday, November 7, at noon, the JCC will feature a free cooking demonstration using the cookbook *Ma Baseema-Middle Eastern Coooking with Chaldean Flair*. Guests will enjoy a taste of a culture that has one of the world's oldest cuisines, dating back to ancient Mesopotamia. This culinary journey will show the essence of Chaldean food and delight the palate with a tempting collection of recipes ranging from soups, appetizers, salads, main course dishes, breads and desserts. This event is sponsored by Huron River Press.

Sponsors reception and New York Times best selling author event

The sponsor evening will take place Tuesday, November 8, and will feature *New York Times* best selling author Dr. Howard Markel, featuring his book, *An Anatomy of Addiction: Sigmund Freud, William Halsted, and the Miracle Drug Cocaine*. Markel's book details the astonishing account of the years-long cocaine use of Sigmund Freud, young, ambitious neurologist, and William Halsted, the equally young, path-finding surgeon. Markel writes of the physical and emotional damage caused by the then-heralded wonder drug, and how each man ultimately changed the world in spite of it—or because of it. One became the father of psychoanalysis; the other, of modern surgery.

The sponsor reception will take place at 6:30 p.m. and will honor those Jewish Book Festival sponsors who donate $180 or more to the Jewish Book Festival. The reception will be catered and sponsored by Lori Shepard of Simply Scrumptious Catering.

The author presentation at 7:30 p.m. is free and open to the community and is sponsored by the Maimonides Society of the Jewish Federation of Greater Ann Arbor. Maimonides Society is underwritten by Fifth Third Bank

Teaching with Def ance workshop

On Wednesday, November 9, from 4:30–8 p.m., the Jewish Partisan Educational Foundation will hold a free workshop entitled, "Teaching with the Film *Defiance*." This educator's workshop includes a three to four hour presentation to community educators and youth group leaders. Each participant will receive a *Defiance* DVD with Excerpts, the Defiance/Bielski Partisans Curriculum, and a DVD of Ten Short Films on the Jewish Partisans.

This workshop is made possible by Robin and Alan Bell. Partner organizations include The JCC, Ann Arbor Public Schools, University of Michigan Judaic Studies Program and University of Michigan School of Education.

Film showing

On Wednesday, November 9, at 7:30 p.m. the JCC will host a free film showing of *The Forgotten Refugees*. Produced by The David Project for Jewish Leadership and Isra TV, *The Forgotten Refugees* explores the history, culture, and forced exodus of Middle Eastern and North African Jewish communities in the second half of the 20th century. Using extensive testimony of refugees from Egypt, Yemen, Libya, Iraq, and Morocco the film recounts the stories of joy and suffering that nearly one million individuals have carried with them for so long. The film weaves personal stories with dramatic archival footage of rescue missions, historic images of exodus and resettlement, and analyses by contemporary scholars to tell the story of how and why the Jewish population in the Middle East and North Africa declined from one million in 1945 to several thousand today.

Curious George Children's program

On Sunday, November 13, the JCC will host a children's program, Curious George Visits the Jewish Book Festival. This program is a pancake breakfast featuring special guests Curious George and the Man in the Yellow Hat. The cost for this program is $5 per person.

For more than 70 years, generations of young children have been charmed by the literary adventures of Curious George. Curious George is the protagonist of a series of popular children's books by the same name, written by Hans Augusto Rey and Margret Rey. The books feature a curious monkey named George, who is brought from his home in Africa by "The Man with The Yellow Hat" to live with him in a big city.

Global Day of Jewish Learning

The Jewish Book Festival will come to a close Sunday, November 13, with a 'Global Day of Jewish Learning' that will take place at both the JCC and the Michigan League. On this day, Jews all around the world will come together in their communities, homes, and online to celebrate a shared heritage. To be Jewish is to think, to study, and to learn. On the Global Day of Jewish Learning, Jews everywhere will focus their attention to shared Jewish texts to glean wisdom, ask questions, and explore a sense of being part of one people.

The presentations are free and open to the community. There is a lunch catered by Monica and Emil Boch at $10 per person with advance reservations.

The schedule of events is as follows:

- 11 a.m.–12:30 p.m. — Ilana Blumberg: "Being Human: Animals and Humans in Genesis"
- 12:30–1 p.m. — Kosher Lunch catered by Monica and Emil Boch, at the JCC. Reservations are required: $10 in advance, $12 at door for lunch
- 1–2:30 p.m. — Richard Primus "It's Not Your Money: Tzedakah and Taxation"
- 3:30–5 p.m. — Michael Weiss: "Judaism on the Fringe: The Samaritans"
- 5–6:30 p.m. — Seth Winberg and Aliza Storchan, "All in the Family: Lot and his Daughters"

All programs take place at the JCC, with the exception of two of the Global Day of Jewish Learning programs. Those will take place at the Michigan League, located at 911 North University Avenue. For more information on the Jewish Book Festival or to sponsor any of these events, contact Karen Freedland at karenfreedland@jccfed.org or 971-0990. ■

November SPICE* of Life

*Social, Physical, Intellectual, Cultural, and Educational Programs for Adults

Merrill Poliner, special to the WJN

Tuesdays

11 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10.

Noon: Homemade Dairy Lunch Buffet. $3 per person.

1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting for the patients of Mott Hospital, art projects, and other card games.

1 p.m.: Wii sports including bowling, tennis, golf and baseball. No sports or computer experience necessary. .

Thursdays

10 a.m.: Energy Exercise© with Maria Farquhar. $4 per session, or 3 sessions for $10.

11 a.m.: Current Events with Heather Dombey. A discussion of this week's news. Bring items of interest for group discussion.

Noon: Homemade Dairy Lunch Buffet. $3 per person.

1 p.m.: Thursday Special Events and Presentations (see below for details).

2:15 p.m.: Sidney Warschausky Literary Group facilitated by group members. Call Merrill Poliner, 971-0990, for more information and the title of the current book.

Fridays

1:30 p.m.: Yiddish Reading Group at the Jewish Community Center. Call Ray Juni for additional information at 761-2765

Special events

Thursday, November 3

12:30 p.m.: Birthday celebration for all with November birthdays! Bring your family and friends for lunch and birthday cake.

1 p.m.: Falls are a major cause of hospitalization and loss of independence among older adults. Dr. Neil Alexander will speak about improving balance and preventing falls.

Thursday November 3

2–4 p.m.: Flu Shot Clinic. Appointments recommended. Call Merrill at 971-0990 for more information and to make an appointment.

Thursday, November 10

12:30 p.m.: Jewish Book Fair author, George Bornstein will speak about his book, "The Color of Zion- Blacks, Jews and the Irish from 1845 – 1945."

Wednesday, November 16

1 p.m.: Afternoon Delights concert co-sponsored by the Ann Arbor Symphony Orchestra. Featuring Ann Arbor Orchestra conductor and musical director, Arie Lipsky and musical colleagues. Door open at 12:50 p.m.; refreshments served at 1 p.m.; concert begins at 1:30 p.m. Tickets $8 at the door or from the Ann Arbor Symphony.

Thursday, November 17

12:30 p.m.: A registered nurse from Care Response will take and record blood pressures and address any questions. Free.

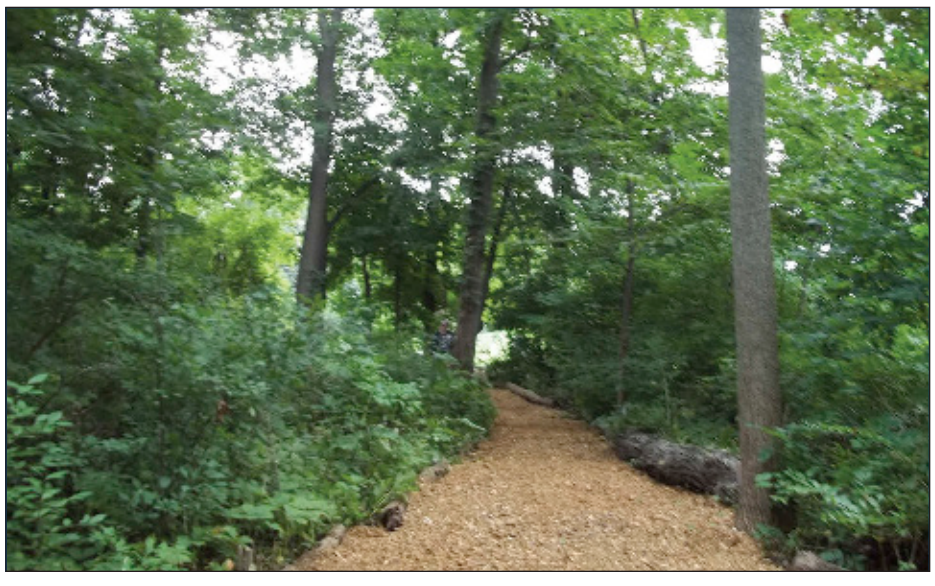
1 p.m.: Local musician, Will Bennett, will entertain the group with a piano concert.

Thursday, November 24

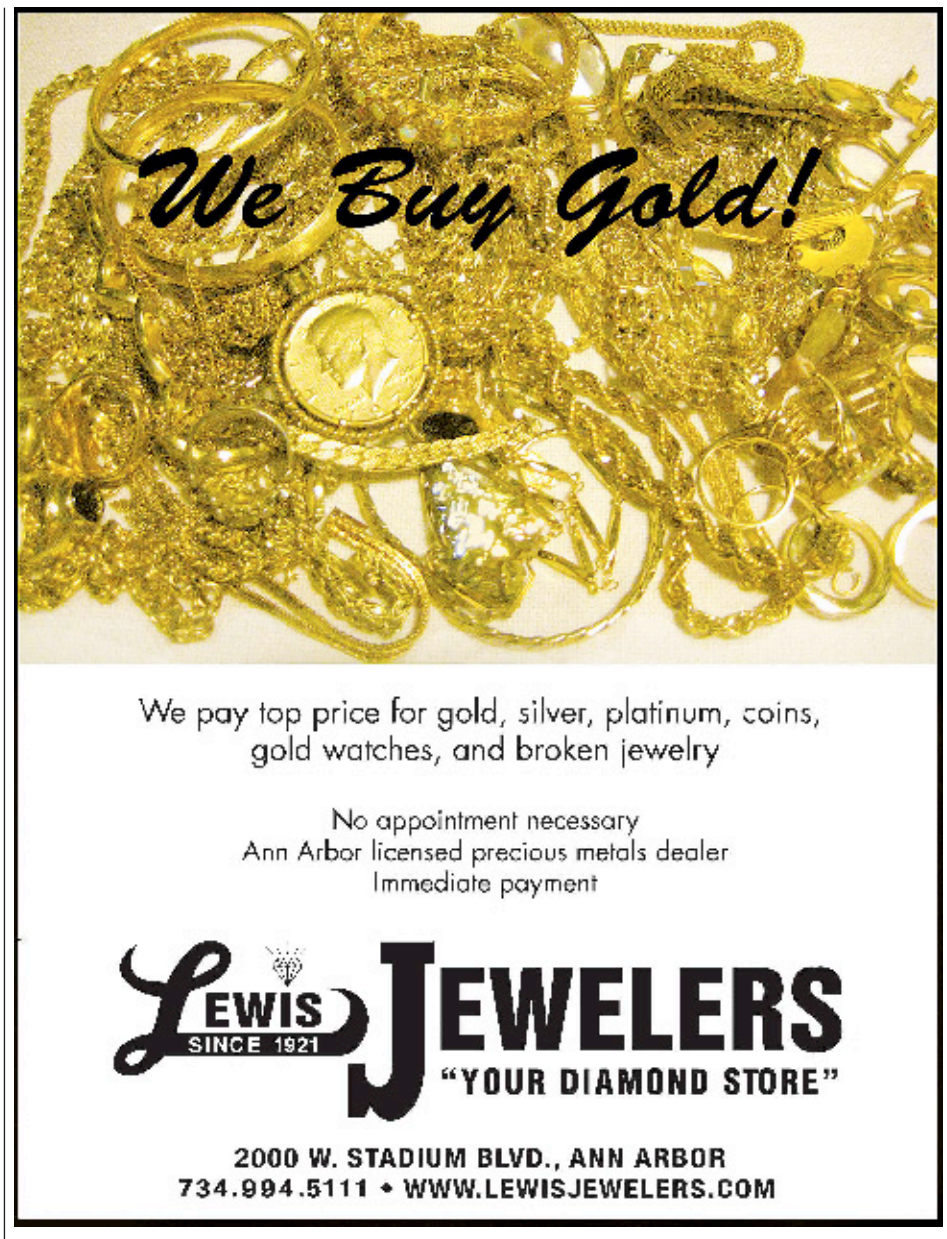
The JCC is closed for Thanksgiving.

Teachers create serene outdoor area

Noreen DeYoung, special to the WJN



The Jewish Community Center of Greater Ann Arbor has created a new space for prayer, meditation and reflection suitable to children and adults. Thanks to the teachers of the JCC's Early Childhood Center (ECC) and Hebrew Day School (HDS) who cleaned the wood lot, it has become a favorite place for all to enjoy. Classes from the HDS and ECC have used the space for Havdallah, Shabbat, viewing animals in their natural habitat and watching the seasons change. Many staff members have enjoyed lunch out back as a place to restore themselves and prepare for the remainder of their day. A donation of two Leopold benches helped to make the area inviting for people to sit and relax. Donations are welcome to purchase eight additional benches and a natural wood table to further enhance the area. If interested in a walk through the woods, or to make a donation, contact Noreen De Young at noreendeyoung@jccfed.org or 971-0990. ■



Jewish Women's Circle year begins with two baking demos

Mae E. Sander, special to the WJN

The Jewish Women's Circle of Ann Arbor held its first two meetings, both hands-on baking classes, on September 21 and October 1. The first meeting was "Kneading some Spirituality," a hands-on demonstration of challah baking. The second meeting was "Heavenly Treats for a Swede New Year." It featured making a Swedish apple cake from the southern Swedish region of Skåne. The recipe was demonstrated by Sassa Akervall, who moved from Sweden seven years ago. Sassa also gave the group a brief summary of the history of the Jews of Sweden. Her very simple apple cake recipe appears at the end of this article.

What follows is a first-person account of our first meeting, "Kneading some Spirituality."

I love to make challah," Esther Goldstein told the participants in the first event. Because it is one of the special mitzvahs for women, she says, she enjoys it as a spiritual experience, as well as enjoying the baking process.

Baskets of challah rolls, colorful mixing bowls and measuring scoops, and all the ingredients for making challah were ready on the long dining table at Esther's house when we arrived. Shternie Zweibel, our second hostess, and Esther began with a few tips for successful challah baking, which apply no matter what recipe you choose:

First, use the right flour. White bread-flour makes a lighter dough than all-purpose flour. Up to half the flour in their recipes can be whole wheat instead of white flour – Esther uses King Arthur brand whole-wheat flour.

Second, take care of your yeast. You can buy in bulk if you bake a lot, but it must be refrigerated and used relatively quickly after you open it. If the recipe calls for a packet of yeast, use 1 tablespoon of bulk dry yeast.

Third, make sure the water isn't too hot or it will kill the yeast.

After a brief overview, we began mixing our dough. Shternie read us each ingredient and we shared as we added the cups of water, the tablespoons of yeast and oil, the scoops of sugar. For challah, we learned, proofing the yeast in water is not required; the ingredients can be mixed at the beginning. Esther mentioned that when you are very familiar with a recipe, you can experiment with the addition of another egg and a little more sugar to taste.

When our other ingredients were blended together, we began adding flour and kneading, while Esther and Shternie advised us whether the dough was too wet or too dry. Another tip:

Add less flour at first, as you can add more flour as you knead. If you start with too much flour, it's nearly impossible to add liquid to already forming dough.

Soon we each had a smallish ball of dough. The differences among various people's dough were surprising, considering that we had all been following the same instructions! We set them aside on the warm stove to rise, and Esther discussed the mitzvah of baking challah. She answered several questions about the religious traditions associated with baking bread.

Why is it traditional to take off a small piece of dough before forming the loaves, and burn it when you make bread? It represents the gift that was made to the Temple Priests, who received a portion of all bread that was baked in the time of the Temple. After the destruction of the temple, the custom became to destroy a symbolic lump of dough in memory of the Temple. It is not eaten, but should be burned and discarded, along with saying the appropriate brucha. This ritual is called "separating challah."

Why are two loaves placed on the Sabbath table? Because in the desert after the Exodus, the Jews received two portions of manna on Friday. And why are there 3, 6 or 12 strands? Because on the table in the Temple in Jerusalem there were 12 loaves for the 12 tribes.

After half an hour, our balls of dough had roughly doubled, and we set to work making the long strands for either braiding a traditional challah – making sure to tuck in the ends —or making knot-shaped rolls. Some participants included a row of chocolate chips inside the strand as fillings. We also talked about other sweet or savory fillings that people like to include when they bake challah: raisins, cinnamon-sugar, onion, olives, or poppy seeds. Some people fill the strands as they roll them out; others distribute the fillings more evenly throughout the dough. Or the strands can be rolled in cinnamon-sugar mixture, Shternie said.

We also learned to form a round loaf – traditional especially for Rosh Hashanah —by bringing the two ends of the braid together and tucking them into a circle. One expert among us formed her dough into a pair of hands and a ladder, which are two shapes that can be used to celebrate upcoming holidays. We placed the loaves on sheets of parchment paper to be finished and baked after more rising.

Before the final rising, you can add any toppings that you want (including poppy seeds, sesame seeds, and most of the other fillings). Last, you brush the loaves, including toppings, with a mixture of egg yolk and honey mixed with a drop of oil. We brought our loaves home to bake them after a second rising.

The Jewish Women's Circle provides an opportunity for Jewish women to meet new friends, socialize, and truly discover the power of the Jewish Woman. Through innovative workshops, lectures, and creative activities, the group explores contemporary Jewish issues. It is open to all women, no affiliation necessary. The next meeting will be December 12. To learn more, contact Esther Goldstein at esther@jewmich.com.

Sassa Akervall with the ingredients for her cake

Kneading Some Spirituality.

Apple Cake from Southern Sweden by Sassa Akervall

4 apples (around 1 lb)
1 scant cup bread crumbs
1 scant cup applesauce
½ cup sliced almonds
¼ cup sugar (or to taste)
½ teaspoon ground cinnamon
½ stick margarine or butter

Preheat oven to 350°.

Peel, core, and slice the apples, and mix them with half the bread crumbs, applesauce, almonds, cinnamon, and sugar.

Put the mixture in an 8 or 9 inch round baking pan. Top with the second portion of crumbs, and cover with thin slices of margarine (or butter).

Bake until apples are soft, about 35 minutes. Serve with ice cream or cream.

Hadassah offers life membership for $100

Julie Ellis, special to the WJN

Founded in 1912 by Henrietta Szold, Hadassah is the largest Jewish organization in America, and one of the largest women's volunteer organizations in the world. In observance of its centennial year, it is offering the special rate of $100 for life membership if enrolled by December 31, 2011. The $100 life memberships can also be gifted to children and grandchildren. On January 1, 2012, life membership rates will return to $360.

Life memberships can be purchased through Ann Arbor Hadassah by contacting Charlene Yudowin at 434-7309 or cyudowin@comcast.net. Life memberships will also be available at Hadassah's Game Night, to be held November 16, 7 p.m. at the Jewish Community Center of Greater Ann Arbor. For more information on Game Night and to RSVP, contact Julie Ellis at 665-0439 or juliergellis@yahoo.com.

Hadassah gives its members the opportunity to support its work in Israel, as well as in the U.S. In Israel, Hadassah owns and supports two world-class medical centers in Jerusalem, which serve people without regard to religion, race, or ethnicity. Its projects also include Hadassah College Jerusalem; three Youth Aliyah villages, which house, feed, and educate young immigrants and underprivileged youth; major reforestation and water conservation programs; and Young Judaea, Israel's largest touring and residency program for American Jewish youth.

In the U.S., Hadassah takes firm advocacy positions on First Amendment issues, public health, support of Israel, and a vast array of social and medical concerns, including immigration, voting rights, and stem cell research.

All this started 100 years ago with the vision of one woman: Henrietta Szold. The words she often repeated—and actively chose to live by—were: "Dare to dream…and when you dream, dream big."

Activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Lunch & Learn Series

Wednesday, November 2 , 9, 16, and November 30, noon–1:15 p.m.

On selected Wednesdays Rabbi Dobrusin leads informal discussions on various topics. Participants are asked to bring a dairy lunch and Beth Israel will provide drinks and dessert. Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue).

Shira Hadasha Kabbalat Shabbat Service

Friday, November 11, 6–7:10 p.m.

This one hour and ten minute service will feature the melodies of the Shira Hadasha congregation in Jerusalem, most of which were written by Rabbi Shlomo Carlebach. All are easy to pick up and everyone is welcome to attend. The service is characterized by a lot of communal singing, including many of the parts traditionally done by the shaliach tzibbur, the service leader. This service will be led by Elliot Sorkin, executive director of Beth Israel.

CD's are available at no charge to those people who wish to familiarize themselves with the music. A fully transliterated Friday night service prayer book is also available to borrow or purchase. Contact the office for a CD or prayer book.

A Singing Session will take place on Wednesday, November 2, 8–9 p.m. These sessions allow people to learn the melodies in an informal way, and are intended for anyone interested.

Shabbat Limmud

Saturday, November 5 and 26, 9–10 a.m.

Rabbi Robert Dobrusin will lead a discussion of Jewish texts in the Beth Israel Adult Library over cake and coffee. Participants may join the Shabbat morning service at the conclusion of the study session.

Friday Night Lights

November 18, 6 p.m. Kabbalat Shabbat Service; 7 p.m. Friday Night Lights Dinner

Participants can enjoy a family friendly service and kid friendly dinner. The cost for each dinner is $7 per person, with no charge for children ages 3 and under. The deadline to RSVP is by noon on Wednesday, November 16. This month's dinner will feature a vegetarian taco/burrito bar. Other Friday Night Lights Dates are January 20, March 2, and May 4.

Shabbat Brunch and Learn (new)

November 19, 9:30 a.m.

Beth Israel will depart from its usual Saturday schedule and offer a *kiddush* after the Haftarah reading on selected Shabbat mornings. During this "kiddush brunch," there will be an opportunity for extended study and discussion. The Torah and Musaf services will follow the discussion at 12:15 p.m.

During this Shabbat Brunch and Learn, the topic introduced at Tikkun Leil Shavuot, *LaBriut*: Jewish Perspectives on Health and on the Body, will be continued. The Brunch and Learn during November will focus on the tradition of *brit milah*, the covenant of circumcision. Dr. Stacey Ehrenberg Buchner, who has recently completed her certification as a mohel, will speak about her decision to become a *mohelet* and the meaning that having this role in the Jewish community holds for her. The tradition of *brit milah* is, of course, one of the most ancient of all Jewish traditions and is a link to our past and a sign of the covenant for future generations. In addition to Dr. Ehrenberg Buchner's presentation, the meaning of *brit milah* in Jewish texts and in Jewish life will be discussed.

Thirsty Third Thursday

Thursday, November 17, 7:30 p.m. Evening service in Chapel (Austin Street entrance); 8 p.m.Coffee and study

Men's Club offers this once monthly event after the evening service, enjoying coffee and snacks while discussing the weekly parasha (Torah portion) or other topics of Jewish interest. For more information, or to suggest topics of interest contact Shelley Aronson at robin@firstriver.com. No reservations are required.

Tot Shabbat

Saturdays, November 12 and 26, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for toddlers and preschoolers along with their families. Tot Shabbat features singing, dancing, stories, and prayers to celebrate Shabbat. The leaders of Tot Shabbat are Peretz Hirsbein on the second Saturday and Jessica Kander on the fourth Saturday of the month. Peretz Hirshbein is the assisitant director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor and the current vice president for education on the Beth Israel board of directors. Jessica De Young Kander is a graduate of the School of Education at the University of Michigan and former preschool teacher. She currently teaches at Eastern Michigan University where she also earned her master of arts degree in Children's Literature and a master's certificate in the Teaching of Writing. Tot Shabbat meets at Beth Israel downstairs in room 15. Following services, child size tables are set out for out Tot Shabbat kids and their families are always invited to stay to enjoy a Kiddush lunch with the rest of the congregation.

Mini Minyan

Saturday November 12, 11 a.m.

Mini Minyan is Beth Israel's Shabbat morning service on the second Saturday each month for all kids in kindergarten through 2nd grade. Mini Minyan was designed in collaboration with many of the parents from Beth Israel and serves as a bridge for kids between Tot Shabbat and Kehillat Shabbat. It shares many of the favorite songs and stories from Tot Shabbat while beginning to teach prayers and incorporate activities similar to Kehillat Shabbat. The Mini Minyan service is led by program director Jacob Kander with games and activities led by a team of parent volunteers. All parents are welcome to join in this service along with their children. Mini Minyan meets at Beth Israel on the second Saturday of the month downstairs in room 16.

Kehillat Shabbat

Saturday, November 12, 11 a.m.

Kehillat Shabbat is Beth Israel's Shabbat morning service for kids in 3rd-5th grade. The program is designed for kids to have a great Shabbat experience, including a kid-friendly service along with games and other activities each month to help teach about holidays and Jewish values while building a stronger community for the kids in a fun way. Gabe Pachter facilitates a service that is filled with student participation in the prayers, interactive discussions, and always ends with a special snack. Kehillat Shabbat is a great time once a month for elementary school students to celebrate Shabbat, to schmooze, and to learn together. Kehillat Shabbat meets at Beth Israel on the second Saturday of the month downstairs in room 12.

Overnight Homeless Shelter volunteers needed

Monday, December 19
Monday, December 26

Once again, Beth Israel Congregation will participate in the Shelter Association of Washtenaw County's rotating shelter program for one week and host up to 30 overflow guests (each night) from the main shelter on 312 West Huron Street. Beth Israel is responsible for providing 3–4 overnight volunteers staying overnight, and 3–4 drivers each morning and evening to drive the guests to and from Beth Israel.

The men permitted to participate in the program are free of serious substance or psychological issues. The guests share two characteristics: they have no place to live, and they do not currently have the resources to secure and maintain housing. Many of the Shelter's clients are unable to obtain housing on their own because they are facing multiple barriers that impede their ability to do so. They appreciate staying at Beth Israel, as the space is quieter than the main shelter.

The overnight shelter is a great way to introduce children to the world of mitzvot and community service. Spouse and children significant others, non-Beth Israel friends and relatives are all welcome to volunteer. The 3–4 overnight volunteers split sleep and awake times as they decide among themselves, each volunteer may get about 4–6 hours of sleep between 8 p.m. and 7 a.m. Bedding is provided, but most people feel more comfortable bringing their own sleeping bags. Volunteers are encouraged to bring games, books and DVDs. Online signup is available at http://bethisrael-aa.org/socialaction.php?page=shelter or offline through Rebecca Kanner at 994-5717 or Steve Schiff at 996-0004.

General community always welcome

All of Beth Israel's events, educational offerings, and recreational programs are open to the general community. If you would like further information, call 665-9897 or visit www.bethisrael-aa.org, or Beth Israel's facebook page. ■

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November events at Temple Beth Emeth

Brett Willner, special to the WJN

Families with Young Children (FYC): Shabbat Service times

Every Friday in November from 5:30–7:30 p.m.

Tot (0–5 years old) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 5:30 p.m. Dinner for Tot Shabbat and Sukkat Shalom, 6 p.m. Shira (Song Session), 6:30 p.m. Sukkat Shalom (6–10 years old) Shabbat Services lead by Rabbi Delson and Cantor Annie Rose, 6:30 p.m.Popsicle Oneg, 7 p.m.

Basic Judaism

Sundays, November 6–March 25 7:45–9 p.m.

Basic Judaism is a course for those hoping to learn more about Judaism, whether you were born Jewish, are studying toward conversion, or just want to learn more about your Jewish neighbors. Each class will focus on a different aspect of Jewish living and learning, from holidays to Jewish texts, from celebrations to mourning. The course is free for members and $30 for non-TBE members. For more information and to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org or 665-4744.

Women's Torah Study

Monday, November 7, 7–8:30 p.m.

Cantor Annie Rose leads a Women's Torah Study at Temple Beth Emeth. The Women of Reform Judaism Women's Commentary has become a major source of insight for those studying Torah in depth or simply reading the weekly parsha, portion. This month, the Women's Torah group will be studying Vayeira.

Spirituality Book Club

Thursday, November 3, noon–1 p.m. and Tuesday, November 10, 7:30–9 p.m.

This month's book club, led by Cantor Rose, will be examining *The God Upgrade* by Rabbi Jamie Korngold. Korngold, a Reform rabbi who as "Adventure Rabbi" leads outdoor hikes and retreats designed to recreate the spiritual connection between nature and Judaism takes her 2008 book, *God in the Wilderness*, a step further. She presents brief updates of the concept of God as advanced by Maimonides, Spinoza, Buber, Heschel, and Kushner before offering her own understanding of God.

Rabbi's Lunch and Learn

Fridays, November 11 and 18, noon–1 p.m.

Each week, Rabbi Levy will teach an informal session on food in the Torah. The topics will range from the announcement of Isaac's birth with food, to Jacob and Esau and the red stew, to the story of the giant grapes in the land of Israel. Feel free to bring your lunch. Come every week or when you are available.

TNT Shabbat Dinner

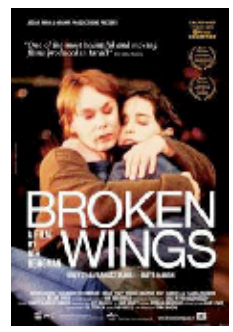
Friday, November 18, 7–9 p.m.

Rabbi Lisa Delson and Brent Pliskow will host Twenties and Thirties (TNT) for a Shabbat Dinner on Friday, November 18. Dinner will be a Fish/Dairy meal. Bring along a dairy or parve side dish to share with all. RSVP to Brett, bwillner@templebethemeth.org, by November 11.

Movie Wednesday: Broken Wings (Knafayim Shvurot)

Wednesday, November 16, 1–3 p.m.

TBE's free monthly movie is *Broken Wings* (*Knafayim Shvurot*). The winner of nine Israeli Film Academy Awards, *Broken Wings* follows the story of an Israeli single mother of four. Both Dafna and her children are learning to deal with life after the tragic death of the family patriarch. Unfortunately, the family falls more into dysfunction until the day another family tragedy strikes. Join other movie enthusiasts for this afternoon movie and discussion. Snacks are provided and everyone is welcome.



Men's Torah Study

Wednesday, November 9, 7:30–9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information contact Roger Stutesman, rgstutesman@sbcglobal.net.

Grief Support Group

A Grief Support Group is forming at Temple Beth Emeth and is open to the community. It will be moderated by a trained professional. If you are interested, contact Rabbi Lisa Delson at ldelson@templebethemeth.org or 665-4744.

Beit Café: Adult Education Night

Monday, November 21, 7–9 p.m.

Join TBE for the first Beit Café of 5772 and The Year of Torah: Adult Education Night. Several community teachers and Temple clergy will be teaching and sharing their knowledge for this evening. Participants may choose two of four classes to attend, with a refreshment break, around 8 p.m. Topics this month include: Bible Basics with Rabbi Delson, Jews in American Cities with Deborah Dash Moore, Brachot: Becoming a Blessing in Torah with Cantor Rose, and A Wall of Two: Poetry from the Holocaust with Joy Wolfe Ensor. Come for one hour or both to this free event. For more information, contact Rabbi Delson at ldelson@templebethemeth.org. ■

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Parsha Vayeira—the importance of doing mitzvot

Rabbi Aharon Goldstein, special to the WJN

On November 12 of this year, the Shabbat Torah reading will be Vayeira. This is the portion in which Hashem appears to Abraham. The portion opens with a description of Hashem's revelation to Abraham. The Torah tells us that Abraham was sitting at the door of his tent and he spotted three strangers walking in the distance.

According to Rashi, this was the third day after Abraham circumcised himself. The third day is the day of greatest pain in the healing process from the procedure.

On this day two important things took place. First, by visiting Abraham on the day of his greatest need of comforting, Hashem created the mitzvah of Bikur Cholim (visiting the sick). Second, Hashem removed the protective shielding from the sun so that the heat would be unbearable for anyone to be out walking.

Hashem knew that even in his pain, Abraham would go out to meet strangers that he saw in order to invite them into his tent for the mitzvah of hospitality. Hashem knew it would be better for Abraham if he didn't have to go running in and out all day on his third day of recuperation. However, Hashem also knew that Abraham, even with his great pain, would feel deprived if he couldn't offer hospitality to someone. So Hashem created three angels in the form of humans and caused them to walk by Abraham's tent on their way to perform their mission. Of course Abraham couldn't let anyone walk past his tent without inviting them in for refreshment – and this he did to the three "men". Actually, the Torah states that he ran to greet them and invite them into his tent—after excusing himself from his personal visit with Hashem. From this the great rabbis deduce that the mitzvah of having guests is greater than a personal visit from Hashem. So that is basically how Rashi describes the opening part of this parsha.

The Lubavitcher Rebbe asks a very simple question. "Did Abraham actually do the mitzvah of entertaining guests?" In reality, these were not people they were angels. Angels don't need to eat, sleep, rest, drink, etc. So they don't need and can't use hospitality. They pretended to eat and drink but in actuality they didn't because they couldn't. So technically Abraham didn't perform the mitzvah of hospitality since he didn't give hospitality to other people. Further, he interrupted a personal visit from Hashem to run to do this mitzvah, which turned out not to be a mitzvah at all. This could appear to be a tremendous insult (God forbid) to Hashem by walking out on a divine visit for no good reason.

But, one might say, Abraham didn't know these were not people. He had the best of intentions when he went out to them. So Hashem shouldn't hold him responsible for leaving the meeting.

The Rebbe says that is not a good answer because there is a rule concerning *tzaddikim* (righteous people) stating that Hashem guides and protects them from making inadvertent mistakes. With an intentional sin, you have control over the situation—you can decide to do it or not to do it. A tzaddik would only want to do a mitzvah, never a sin. So intentional sins are out of the question for a tzaddik. But how about an unintentional sin, how could he be protected from that? Here we refer back to the dictum that Hashem protects a tzaddik from these. And here we are speaking about tzaddikim in general. How much more so does the rule apply to our great forefather Abraham? Of Abraham the Midrash says not only was he a perfect tzaddik, he was also a chariot of Hashem. Which means he only did what Hashem wanted him to do and he didn't do anything Hashem didn't want him to do. Just as a chariot only goes in the direction the master directs it to go – so it is with a chariot of Hashem. So how could Abraham have committed the sin, so to speak, of interrupting his visit from Hashem to offer hospitality to someone who couldn't fulfill his part and allow the mitzvah to be performed?

To answer this question we have to understand the difference between the performance of mitzvahs before the Torah was given on Sinai and the performance of mitzvahs after the Torah was given. The patriarchs and matriarchs lived before the Torah was given and this is a key factor in answering the question. Abraham knew the Torah and observed the mitzvot before they were given – as did the other patriarchs and matriarchs. So why did we need to have Hashem give us the Torah on Mount Sinai? Chassidus explains the difference. Before Hashem came down from heaven to reveal the Torah, heaven and earth were two separate entities. Meaning to say, one could not elevate a physical object or action to holiness. For example, saying a blessing over food before and after a meal gives holiness to an otherwise animalistic, purely physical act. This is the difference between an animal eating when it is hungry and a man eating when he is hungry. The animal is simply satisfying a physical urge. The man is giving thanks to the creator of the food and using the food for strength to continue to perform mitzvahs thus elevating the physical food to a type of holiness. Similarly when one performs the mitzvah of hospitality, the food and drink provided to the guests has this quality of holiness because it is being used in the pursuance of a mitzvah. This applies to the whole physical world in which we live. After the giving of the Torah the entire physical world is subject to being elevated to holiness if we use it according to Torah.

The conduit by which we are now able to elevate the mundane to holiness did not exist before the giving of the Torah. Another example would be today, after the Torah was given, if a person takes a pair of tefillin and learns all about the spiritual dimensions and meanings of tefillin and he puts them on with all the proper intentions and concentration, if one letter on the parchment inside is incorrect the entire mitzvah is invalid. So even with the greatest of spiritual intentions, without the physical requirements being met, the mitzvah cannot be completed. This is in contrast to our ancestors before the giving of the Torah in whom we see the opposite. The most important part of the mitzvah was the spiritual dimension. The mitzvahs performed by our patriarchs and matriarchs were mainly on the spiritual plane and did not permeate the physical. To use the aforementioned example of the tefillin, if they had all the proper spiritual and emotional attributes in place and one of the physical letters was incorrect, their mitzvah would be valid. Though something physical was missing in the performance of the mitzvah, at that time the emphasis was on the spiritual, so if the spiritual/emotional/intention was proper, then the mitzvah was valid. In our times, after the giving of the Torah, the emphasis is on the physical more than the spiritual. As the advertising campaign states, the most important thing is to "just do it", then if we can add a spiritual dimension it will be much greater.

Now we can better understand the question we asked before about Abraham doing or not doing the mitzvah of hospitality with the angels, and the issue of him leaving Hashem's presence to greet guests. The fact that his guests didn't actually eat wasn't critically important. The most important thing in Abraham's time, before the giving of the Torah, was that his intentions and spiritual focus were correct. He also fulfilled all the physical requirements that he could. So, because he fulfilled all the spiritual aspects of the mitzvah, the mitzvah was valid. Since the mitzvah was valid, then he is acquitted of any wrongdoing by leaving Hashem's presence to perform a mitzvah.

However, in our days, after the giving of the Torah, the emphasis is on the physical aspect more than the spiritual aspect. It is good to have the proper meaning, love for Hashem, awe for Hashem, etc. but most importantly it is doing it properly in the physical form that takes precedence in our times. So a lesson that we can learn from all this is the importance of doing mitzvahs in the physically proper manner even if one doesn't understand it or have the proper feeling for it. The kabbalists tell us that there are four worlds in creation. Three are purely spiritual. We don't live in those worlds. The fourth world is a physical world. It is called the world of action. This is the world we live in. Thus, action, proper action, is paramount. ■

AAOM offers Saturday night learning series

Nehama Glogower and Kathy Savit, special to the WJN

Long winter nights mean the return of the Ann Arbor Orthodox Minyan Saturday night *Melave Malka* series. Everyone is invited to extend the Shabbat spirit for just a little while longer, enjoy kosher soup, muffins and hot cider, catch up with friends and learn something new. The series will begin on November 19, when Dr. Gershon Bacon, of Hebrew University, will present "Those Troublesome 'Tendlerkes'; Women's Commerce and Male Control in 18th Century Poland: A Look at Communal Ordinances." On December 10 another University of Michigan Frankel Center fellow, Dr Melissa Klapper of Rowan University, will speak about "Before Bat Mitzvah: Early Jewish Education for Girls in America." Dr Marc Bernstein of Michigan State University will speak on "The Cairo Geniza" on January 21. The series will wrap up on February 18 when Dr Daniel Wachter and Annie Grossman will discuss their work this year in Ethiopia. The learning series will take place at 8 p.m. at U-M Hillel, 1429 Hill Street. There is no charge to participate.

Financial assistance available for teens traveling to Israel

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor has announced the availability of two sources of financial assistance for teens traveling to Israel: The Susan L. Lichter Memorial Endowed Israel Scholarship and Jewish Federation's subsidies for teen travel to Israel.

Susan L. Lichter Memorial Endowed Israel Scholarship

The Susan L. Lichter Memorial Endowed Israel Scholarship Fund provides two $2,500 scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs. Paul and Carolyn Lichter established the fund in memory of their daughter who had a deep connection to Israel. "We wanted to establish this scholarship to keep Susan's name alive in the community and to give other young people the opportunity she had, to have a meaningful Israel experience," said Paul.

The scholarship application includes the submission of an essay in which students will be asked to describe their goals for visiting Israel and how their particular program will help them meet these goals. A scholarship committee, chaired by Laurie Rashes, will determine the scholarship award winners. Applications for the Susan L. Lichter Memorial Endowed Israel Scholarship must be received in the Federation office by February 1, and awards will be determined by March 1. Winning essays will be published in the *Washtenaw Jewish News* and on the Federation website.

Subsidies for teen travel to Israel

The Jewish Federation believes in the value of Israel experiences for teenagers in developing Jewish identity and will offer subsidies for teens participating in approved, organized peer trips to Israel. Subsidies are provided for summer, semester and year programs including gap year programs (between high school and college). They are not provided for college-age students. The amount of the subsidy varies, based on the number of applicants; $8,000 in Israel subsidies is available for 2012. The maximum any one individual will receive is $1,000. Individuals may receive this subsidy only one time. Subsidy recipients will be expected to participate in at least one pre-trip and one post-trip meeting and will be asked to share their experiences during and/or after their trip. Applications for Israel subsidies must be received in the Federation office by March 1, and notification of subsidies will be made by April 1. Applications received after the deadline will be reviewed on a case-by-case basis if funds are still available.

Eligible programs

Eligible programs for both the Susan L. Lichter Memorial Endowed Israel Scholarship and the Israel subsidies must be at least four weeks in length and be organized by an approved provider such as those under the auspices of Jewish youth movements, denominational movements of Judaism, MASA gap year programs, Israeli university teen summer programs, or high school study programs. Scholarships and subsidies are not awarded for family or individual travel and will be paid directly to the programs in which the selected students participate.

Local high school students interested in applying for the scholarship and/or the subsidy should visit www.jewishannarbor.org or contact Eileen Freed at eileenfreed@jewishannarbor.org or 677-0100. ■

Chocolate balls, personal reflection, and community building

Matan Naamani, special to the WJN

Hineini Ann Arbor, a new youth-lead Jewish Sunday school, has opened its doors! During Hineini Ann Arbor's first meeting in September, participants worked together to make chocolate balls. The class then discussed community values based on readings of biblical texts while eating their delicious creations. This type of education is exactly what Hineini Ann Arbor attempts to provide and what makes it so unique. Through informal, discussion-based methods, students will be encouraged to explore the role they would like Judaism to have in their lives after their bar or bat-mitzvahs, a time when many teens fall away from their Jewish identities. The curriculum emphasizes original Jewish texts as well as students' personal experiences and thoughts, current events, and other relevant topics. The curriculum of Hineini Ann Arbor is built on four modules: community building, Jewish values of community action and social justice, Jewish customs and traditions, and youth leadership. Classes are a unique blend of learning, fun, and personal growth. Ultimately, the skills students develop in Hineini Ann Arbor will allow and empower them to strengthen their communities.

Hineini Ann Arbor teacher, Judy Blumenthal, explains the rules of a game to students during Hineini's first class

Hineini Ann Arbor is a unique program developed and run by the Ann Arbor Reconstructionist Havurah and the local chapter of Habonim Dror, a national Jewish Youth Movement. The program, although administered by these organizations, is open to any Jewish youth between eighth and eleventh grade from the Ann Arbor area. Classes meet monthly during the academic year at the Jewish Community Center of Greater Ann Arbor from 2–4 p.m. Tuition is paid for each semester ($150/semester). Details will be published shortly regarding registration for the winter semester.

For more information or to register, contact Program Director Matan Naamani at 904-6578 or hineini.director@gmail.com. ■

JCC seeks teen athletes for 2012 JCC Maccabi Games

Shoshana Jackson, special to the WJN

Each summer the Jewish Community Center of Greater Ann Arbor sends a team of athletes to the JCC Maccabi Games, an Olympic-style sporting competition that incorporates community service and social activities to combine for an unforgettable experience for Jewish teens.

Girls' Volleyball is one of the many sport offerings at the 2012 Maccabi Games.

Next summer, Ann Arbor's athletes may have the option to attend one of two different sites. One of the sites for the JCC Maccabi Games will be in Memphis, Tennessee from August 5–10, 2012. Teens will be able to compete in baseball, girls' basketball, boys' and girls' soccer, boys' lacrosse, co-ed flag football, swimming, track and field, tennis, and dance. For the Memphis Games, teens must be JCC members and must be 13–16 years old as of July 31, 2012.

The other site option available to Ann Arbor athletes is the JCC Maccabi Games in Austin, Texas, also from August 5–10, 2012. Teens will be able to compete in baseball, girls' basketball, boys' and girls' soccer, softball, volleyball, swimming, bowling, dance, table tennis and tennis. For the Austin Games, teens must be JCC members and must be 13–16 years old as of July 31, 2012.

Athletes of all abilities are welcome to participate, and scholarship assistance will be offered for qualifying families. A limited number of spots are available, so interested families are encouraged to contact Shoshana Jackson as soon as possible at shoshanajackson@jccfed.org or 971-0990.

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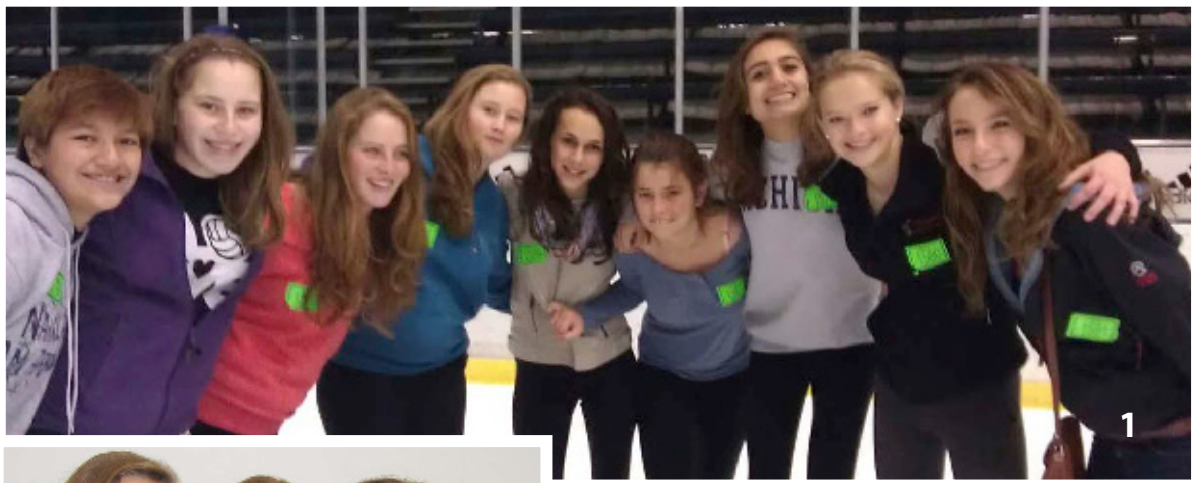
PARTNERSHIP 2GETHER

Six teenagers from Moshav Nahalal, Ann Arbor's Partnership2Gether community, visited Ann Arbor for ten days in October. Along with their Ann Arbor peers, they experienced a range of activities including painting the rock; making round challot at Zingerman's; celebrating Sukkot at Beth Israel Congregation and with their host families; participating in programming at Hebrew Day School, Keshet, Beth Israel Congregation and Temple Beth Emeth; visiting Pioneer High School, Community High School and Frankel Jewish Academy; and experiencing the haunted house at Wiard's Orchard. To learn more about how to participate in February's Student Exchange trip to Nahalal, visit www.jewishannarbor.org.



1. Learning to ice skate
2. Lilly Sedman-Clark, Ofri Levit and Samantha Brandt enjoy cider and donuts
3. (l to r) Lilly Sedman-Clark, Nitsan Lahav, & Ofri Levit
4. Interesting discussions in Rabbi Delson's confirmation class
5. Rabbi Levy's confirmation class – explaining the speed of light in Hebrew and English
6. Making challah at Zingerman's Bake House
7. The group shows off t-shirts awarded for completing Zingerman's "Tour de Food"

With gratitude for all who support JFS: It is time to give thanks

Alice Miller, special to WJN

In 1621, a group of Colonial people and Native Americans came together to commemorate the harvest in the first Thanksgiving on record. The gathering represented people overcoming differences to celebrate shared successes. Thus, a tradition was born.

Every day at Jewish Family Services, staff, clients, volunteers and donors come together with the common goal of one day celebrating a client's success. With Thanksgiving just around the corner, JFS wants to extend its gratitude to all who help the agency bring relief to more than 2,500 clients in the past year. Without this support, JFS would not be able to meet the needs of the community.

In the past year, 50 percent more clients walked through the JFS doors than previously. Donors, volunteers and community partnerships stepped up support to overcome increased need, helping more people than ever connect with JFS. Clients come to the agency in their greatest times of need, trusting that JFS will make a difference. In 2010 alone, JFS delivered 30,698 units of service through 15,862 hours of direct service time from JFS staff.

Often isolated, elderly clients are connected to the local Jewish community by residential visits from volunteers as well as rides to medical appointments. Clients come into the office with no food at home, and leave with a bag full of kosher or halal quality foods to fill their cupboards. Refugees arrive with nothing and leave with access to housing, food and clothing. Immigrants struggling with language barriers and unemployment learn English and are taught skills needed to get a job.

A recent family immigrating to the United States from Russia wrote JFS to say, "the attention, care and support that we got from the coordinators make our lives much better and also helps us deal with all of our problems."

The daughter of a client who recently passed away wrote, "[JFS] was a beacon of hope, trust. I respect and greatly appreciate your help and would enthusiastically recommend your services to others." JFS staff are grateful for letters like these, as it acknowledges the difference their services can make.

JFS relies on volunteers every day. Around 200 individuals donate their time in a multitude of capacities that not only deliver services and help the agency operate, but also create positive, inspirational influences in the lives of clients. One client wrote, "every driver has been very nice — almost like a good friend." JFS staff have said that the work done by volunteers contributes greatly to their success.

Donors give the financial backing to the ideas, programs and services that affect JFS clients. Yet, donors also provide community support and stability.

JFS also appreciates the continued support from the community. One JFS partner, Food Gatherers, goes above and beyond to assure JFS' specialty food pantry is always stocked. Without community support JFS would have a much harder time meeting clients' needs.

New partnerships have also formed, allowing JFS to reach new audiences. In 2010 a partnership was formed with University of Michigan Hillel to provide students with weekly rides to Shabbat dinners. A new service-learning project will teach local Jewish youth the JFS core value of helping others through community service. JFS is thankful for these partnerships.

JFS is grateful to each individual, agency and organization, including the volunteers, the growing circle of donors and the business community that allow JFS to celebrate another year full of successes, despite the current economic hardships. ■

JFS starts Youth Service Learning Program

Alice Miller, special to WJN

Volunteering at JFS is reaching out to a new group—middle-schoolers.

JFS has launched Youth Corps, a new program to engage local middle school students in community service. While most corps members are simultaneously participating in bar/bat mitzvah studies, this service learning program allows students to see how the core Jewish value of helping others translates into real life work.

The inaugural six-month program is themed "Immigrants and Refugees," after one of the core group of JFS' clientele. In addition to the monthly group volunteer service learning activities, each Youth Corps participant will also select their own service project to complete, ranging from tutoring refugee children to gathering and delivering holiday gifts.

Studies show that providing opportunities for students to practice these values early on will create life-long commitment to service that will continue to make a positive difference in the community. "We hope that this program will deepen the participants' process towards becoming a bar or bat mitzvah," says Resettlement Program Director Mira Sussman. "I am excited to introduce these students to our clients, and watch how everyone grows through these encounters."

For more information about the program, contact Liz Kohn at liz_kohn@jfsannarbor.org.

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lfranklin@jfsannarbor.org

To give, go to jfsannarbor.org

JCC youth programs

Shoshana Jackson, special to the WJN

School's Out Day programs

The Jewish Community Center of Greater Ann Arbor will offer three School's Out/JCC's In Days this November. On days when Hebrew Day School or Ann Arbor Public Schools are closed but the JCC is open, the JCC Youth Department offers full day School's Out programs featuring field trips or special activities. These programs are for JCC members only in grades K–5. Middle school students are also welcome to participate as helpers for a reduced fee.

On Tuesday, November 8, a School's Out program will be offered for AAPS and other students. Activities will include a field trip Jump City and a chance to make patriotic desserts in honor of Election Day.

On Friday, November 11, there will be a School's Out program for HDS and other students featuring a trip to the Motown Museum in Detroit.

On Wednesday, November 23, a School's Out program will be offered for HDS, AAPS, and other students. Students will enjoy a field trip to Castaway Café, Michigan's largest indoor play structure, featuring giant slides, zip lines, bridges and more.

The cost for each School's Out day is $36 for care from 8 a.m.–4 p.m. ($4 off for additional siblings) and $10 for Extended Care from 4–6 p.m. Registrations and payment for each day are due on November 3, November 8, and November 18, respectively.

Afterschool enrichment classes

The JCC has an exciting schedule of afterschool classes planned for the November–December session. Youth Enrichment classes for elementary students will begin the week of November 7 and go through the week of December 12. These fun and stimulating afternoon enrichment classes run from 4:20–5:20 p.m. and are open to both JCC members and non-members. Snack and supervision in the JCC's afterschool programs before each class are included for all class participants. Registration is due by November 4.

The class schedule is subject to change, but the currently scheduled offerings include: a Fit-Kids class for grades K-5 on Mondays, a Lego Robotics class for grades K–2 on Tuesdays, a Ball Sports class for grades 3–5 on Wednesdays, a Mythbusters, Jr. class for grades K–5 on Wednesdays, and a Trash-to-Treasure recycled art class for grades 2–5 on Thursdays.

In addition to the afterschool enrichment classes at the JCC, a swimming class will also be offered on Tuesday evenings from 5:30–6:30 p.m. at High Point School. Hebrew Day School gym teacher and Camp Raanana waterfront director Kim Braun teaches this class for swimmers and non-swimmers in grades K–5.

Snow Day programs

The JCC Youth Department will once again offer Snow Day programs this winter. On days when the JCC is able to open but Ann Arbor Public Schools are cancelled due to winter weather conditions, a Snow Day program will be offered from 10 a.m.–6 p.m. for students in grades K–5; middle school students may participate as helpers for a reduced fee.

Students will enjoy games, gym activities and fun in the snow under the supervision of youth director Shoshana Jackson and other available staff. Students should bring a nut-free, meat-free lunch and appropriate clothes for playing outside (weather permitting).

The Snow Days program is for JCC members only and the program fee is $50 (additional siblings and Kids' Konnection & Kids' Club participants receive discounts). Registration in advance is not required, but parents will be asked to fill out a registration form and submit payment when they arrive.

Kids' Night Out

The JCC will hold its first Kids' Night Out of the year on Saturday, November 19, from 6:30–10 p.m. at the JCC. That evening, the JCC will be transformed into candy factory where each child can make his or her own candy to take home. Treats may include chocolate-covered pretzel rods, molded candy lollipops and stained-glass cookies. The movie *Willy Wonka & the Chocolate Factory* (1971) will be shown after a pizza dinner.

Making sweet treats to take home at a Kid's Night Out

The Kids' Night Out is open to students in grades K–5. The cost for JCC members is $20 (additional siblings: $18). The cost for non-members is $25 (additional siblings: $23). Registrations and payment are due by Wednesday, November 16.

For registration forms or more information about JCC youth programs, visit www.jccannarbor.org or contact Shoshana Jackson at shoshanajackson@jccfed.org or 971-0990. ■

HDS enters the world of social media

Dina Shtull, special to the WJN

Within nanoseconds, ideas are shared and thoughts are documented for the world to see. Hebrew Day School is now posting blogs and tweets that are viewed by such national organizations as Partners for Excellence in Jewish Education (PEJE), the Avi Chai Foundation, and RAVSAK (umbrella organization for Jewish community day schools), as well as by interested individuals.

Writing blogs is like writing in a journal or in a diary. Sending a tweet is like sending a short message (140 characters or less). The tweets can link directly to the blog. "Tags" can be added to the blogs and tweets. Tags are key words or themes in the message, and are preceded by the symbol #. Friends of social media search for these key words or tags to find blogs or tweets that relate to their interests. For example, a recent blog post about our music program was noticed by an executive of a New York-based foundation that supports music education. She became a "follower" of Hebrew Day School; this means that our tweets now appear in her twitter inbox. In one of their tweets, PEJE recognized HDS as an "FF" — Friday Favorite, meaning that the school's tweets were worth following. Confused? Here is an example of a tweet about our music program:

> *"Hebrew Day School AA*
> *HDS music education also incorporates #CommonCoreStateStandards. Music teaches math skills and language arts. #musiced #CCSS #languagearts"*

This tweet shared HDS's progress at integrating new Common Core academic state standards for math and language arts (see WJN, October issue) into their music education. Anyone interested in music education and its connection with teaching math, for example, might pick up this tweet and seek out more information from Hebrew Day School. All of the school's tweets can be found at http://twitter.com/#!/Hebrewdayschool. All Hebrew Day School blog posts can be found at http://hdsbulletinblog.blogspot.com/. HDS blog posts are primarily about the challenges and opportunities of adopting the new Common Core State Standards.

Blogging and tweeting are ways that adults can model writing for children. Summarizing key ideas into concise phrases and sentences is a skill taught HDS children. They are also encouraged to write daily to practice their language arts skills. Knowing that adults continue to develop those same skills presents a powerful message to children. There is also digital etiquette in using social media, and participating in these platforms is a key to understanding and educating students on how to properly behave in these environments.

Blogging is a highly effective way to stay in touch with many, many people over time.

"When we think about the meaning of community today," says Ali Reingold, HDS marketing and development associate, "we think beyond our school's walls. By reaching out to people through social media sites, we grow our relationships with individuals in ways that were previously impossible. We can share information instantaneously, keeping our virtual community engaged and connected to our school," Reingold added. "Prior generations connected on the basketball court, over informal barbecues, on the phone, through a letter, or even a single email," says Head of School Dina Shtull. "Now we maintain relationships with colleagues all over the world, at the same time. We share, collaborate, inquire, introduce ourselves, and network. We build a grander community around our shared connections and interests. Social media is a progression along the time line of communication. The strategies get quicker and the impact wider and greater," Shtull added.

Hebrew Day School has plans to continue and widen its participation in social media as a vehicle for sharing its areas of expertise as well as learning from others. For more information about HDS, call 971-4633 or visit www.hdsaa.org. Prospective parents are invited to tour the school on Tuesday, November 15 and Thursday, January 12 at 9 a.m. Parents and children are invited to explore kindergarten on Sundays, December 5 and January 22. Private tours can also be arranged by calling the school. ■

Ken Pardes announces this year's programs

Matan Naamani, special to the WJN

Every summer Ann Arbor Kids ages seven to 17 make their way to Camp Tavor to spend their summers taking part in a close-knit community. *Chanichim* (campers) at Tavor experience a unique Jewish and Zionist education and make relationships that last a lifetime while at Tavor.

During the school year Camp Tavor and Habonim Dror North America (the youth movement which Tavor is affiliated with) run local youth groups (*kenim*) for Jewish kids from elementary to high school. The *ken* in Ann Arbor, called Ken Pardes, is run by *madrichim* (counselors) from Tavor and is a community of Jewish youths and families from around the Ann Arbor area. Ken Pardes meets regularly to celebrate Shabbat and *Chaggim* (holidays) and to run other educational and community activities.

Many members of the ken's *tzevet* (staff) are alumni of the Hebrew Day School and religious schools at Beth Israel Congregation, Temple Beth Emeth, and the Ann Arbor Reconstructionist Havurah and remain active in those communities. This year the *ken* welcomes a new generation of leaders on to the *tzevet* (pictured below). These impressive and ambitious high school seniors are eager to participate in the community.

Ken Pardes leaders at 2010 Purim event (l to r) Julia Devarti, Maia Volk, Alon Samuel, Lior Appel-Kraut, and Jordan Siden

For families who are interested in Camp Tavor or Habonim Dror, Ken Pardes is the place to learn more about this community. For families already involved with Camp Tavor and Habonim Dror, Ken Pardes is the place to see old friends and make new ones. Ken Parde's schedule for the semester is as follows:

November 6: Yitzhak Rabin *Peulah* (activity)
November 23–27: Thanksgiving Activities (Details to come)
December 4: Chanukah *Peulah* (activity)

For more information about Ken Pardes, Camp Tavor, or Habonim Dror North America, contact ken.annarbor@gmail.com or Matan Naamani at 904-6578 or matan@umich.edu

After the fire: A Torah's trip to a secular kibbutz

By Jerry Krivitzky

MONTCLAIR, N.J. (JTA)—We land at Ben Gurion Airport in the heat of winter, on the first day of Chanukah. At 11 a.m. Dec. 2, already it is 82 degrees in Tel Aviv—unusual weather for the rainy season in Israel. And it will get hotter. Much hotter.

Moments before our wheels touch down, a brush fire breaks out in the Carmel Valley, near Haifa. By the time we make it to our taxi it is a news item on the radio. You don't need to be a fluent Hebrew speaker to know that something is happening. The cab drivers are clustered, standing by their cars with the news blaring on the radio, smoking, not talking. They are listening intently.

The ride to meet our friends who had arrived on separate flights gives us the opportunity to catch up with our driver. A fire in the Carmel is burning out of control, he tells us. Local firefighters are overwhelmed. Rumors are flying as to the cause.

By the time we check into our hotel at 4 p.m., the fire has become a national disaster; by dinnertime it is a national tragedy: Forty prison guards and their bus driver perish while being evacuated. And the fire is getting stronger, engulfing a larger area and completely overpowering the available resources. In the fire's sights are a school for troubled youth in Yemin Orde, an artist's colony in Ein Hod and Kibbutz Beit Oren. Everyone knows someone (or knows someone who knows someone) who is directly affected. All army reservists with any firefighting experience are called and told to get to Haifa immediately.

By the time the sun goes down on Shabbat, the fire is extinguished. A converted 747 from Arizona designed to fight wildfires in California drops a huge blanket of chemicals to put out the blaze, but the destruction it leaves is smoldering and raw.

On Monday morning we visit Kibbutz Beit Oren, a secular group of New Age kibbutzniks who have championed a model of the collective community concept that is controversial and sustaining. Their primary income is derived from a hotel-resort operation combined with eco-tourism for nature lovers in the Carmel Valley. Kibbutz members not involved in the daily hotel business are employed by outside businesses or run home-based independent businesses from inside the kibbutz. One business, a pottery studio, belongs to an artist name Imi. Imi is married to Ran, who serves as the kibbutz manager. Ran leads us on a tour of what is left of Beit Oren.

Amazingly, much is spared. The main guest house and outbuildings used for the hotel guest business appear untouched by the fire. But the homes of many kibbutz members, including Ran and Imi's, are destroyed. Imi's studio, which contained many unfinished pots awaiting glazing in a high temperature kiln, is reduced to clay ashes.

Inside Ran and Imi's house, food on the table is blackened. They explain that they got the call to evacuate in the middle of dinner and literally grabbed their laptops and cell phones before leaving for the waiting shuttles. The images of pictures affixed to their refrigerator door with magnets have literally melted from the intensity of the heat. Nearly everything is black and burnt; the smell reminds us of a campfire. Strangely, the only thing we notice that is not burnt are the wooden logs in the fireplace, somehow protected by the stone masonry that surround it.

It is an emotional scene for Ran and Imi, returning to their home this way, and we get caught up in the intensity of their feelings. You can see their pain of loss surrounded by their thankfulness for survival. It is on their faces, in their bloodshot eyes and in their choked-up voices.

We are compelled to do something for these people, some act of service or kindness to show them we are moved and that we care. So I ask, "What can we do for you?" expecting to write a check.

Ran pauses, takes a deep breath and replies.

"We will be OK, eventually. The insurance should cover our losses," he says. "But there is something we would like to have."

Excited at the prospect of any request, and raising my voice above the ever increasing sound of workers beginning their demolition work, I shout back at him, "What? Anything you want. If we can do it, we will. What do you need?"

We can barely hear each other above the bulldozers.

"A Torah," he screams. "We need a Torah."

At that moment I knew why we had come to Beit Oren that morning.

Ran explains that although they are a secular kibbutz, the residents do perform rituals and observances. They occasionally hold Shabbat services, officiate b'nai mitzvah and organize High Holidays services.

In Israel, Torahs are distributed by the nearest local chief rabbi. In Haifa, the chief rabbi, as in all Israeli cities and towns, is Orthodox; very Orthodox. In the chief rabbi's view, Ran says, Beit Oren is not Jewish enough to merit a Torah because men and women sit together when praying. For an American Reform Jew, this is outrageous, and everyone in our group is appalled. My wife, Trudi, and I now have a mission. And we have a plan.

Just weeks before we left for Israel, the rabbi at our synagogue, Temple Ner Tamid in Bloomfield, N.J., suggested that the congregation consider what to do with the additional Torah scrolls that we acquired as part of a merger with another Reform synagogue.

We leave Ran and Imi at Beit Oren. I call our rabbi, Steven Kushner, and tell him I have an idea for one of the scrolls. I can hear him smiling into his iPhone. We return to New Jersey a week later, arriving at the airport in Newark at 5 a.m., and go before the temple board that same evening. Jet lagged but no doubt energized by the opportunity for mitzvah, we tell our story with considerable emotion. We talk about the fire, Ran and Imi, and the need for a Torah. We ask if the board would consider donating one of the temple's. There are a few questions and the president calls for a vote. Twenty-five hands rise—the consent is unanimous.

It is a hot Friday in July when we return to Israel with the Torah scroll. After Kabbalat Shabbat services in Haifa, we head to the kibbutz. Walking up the steps into Ran and Imi's house has a surreal quality. While I have only been there once, it seems so familiar. Perhaps the memory is so strong because of its tragic nature? Ran is happy and proud of his newly renovated home and eager to point out both the replaced and upgraded amenities.

Kibbutz members danced with the scroll under a huppa as it was brought into the Beit Knesset.

Before eating we welcome Shabbat. There are guitars, ukuleles and drums, niggunim to get in the mood, and Shabbat songs. We sing, make blessings, eat great food, drink wine and sing some more, all underneath the star-filled sky of the Carmel on a beautifully restored deck. There is much to be thankful for this night in their house—a house rebuilt after the fire.

Despite its secular bent, the kibbutz has a shul. Construction began a few years ago after the passing of a longtime kibbutz member who made the provision in her will. By the looks of the fresh paint, clean floors and newly refurbished ark, our impending arrival may have given added purpose and priority to its timely completion.

Walking us back to our hotel bungalow, Ran tells me to leave the Torah in my room when the community first gathers the next morning at the shul. He says the residents will march to my room to "receive" the Torah from us and parade it back to the shul.

The next morning Ohad, a Jewish Renewal rabbi with a new age focus, officiates at the ceremony. He lives on the kibbutz and conducts seminars, meditations and gatherings in his spirituality center. He also operates from an encampment deep in the kibbutz's forest, where he conducted a Jewish Shaman ceremony the night before. He looks like he has been up all night. About half of the community's 170 members are gathered just outside the little shul for some opening remarks.

I lead the assembled multitude back to my hotel room to receive the Torah. There is genuine excitement, not merely polite participation. Soon I'm inside my room, lifting the Torah from its resting place. I turn and walk out the door.

There is singing, crying, laughing, kissing, hugging—first the Torah, then me, then each other. It is Simchat Torah times a million. A tallit is stretched out and raised as a makeshift chuppah. It is placed over me and the Torah, and the kibbutzniks begin to lead me back to their shul. A man comes up next to me, motioning to cut in, like you would with a dance partner. I hand him the Torah and he dances with it, tears streaming down his cheeks. Imi tells me he is a cancer survivor who is missing his vocal chords.

He is also a Yemenite, which happens to be the nationality of the chief scribe for this 110-year-old scroll—a fact I had passed to the group during my earlier remarks. The man is dancing with the Torah as though it were a long-lost relative.

From person to person the scroll is passed and shared. There is rejoicing under the chuppah as the procession slowly makes its way back to where we began.

Then I hear the blasts—long and loud, then short, rapid staccato with piercing highs. It is the sound not of one but three shofars. The horns are several feet long and curled about three-quarters of the way out, held high and played like trumpets announcing royalty. The energy is as palpable as it is powerful.

We return to the shul for a Torah service, then more singing and dancing with the Torah, a few closing remarks by the rabbi and lots of hugging and kissing. I am a popular target for demonstrative affection; it's like being attacked by a dozen grandmothers at once. My favorite is a woman with a heavy Polish accent to her English, her mascara now in small clumps on her face.

"When I saw you come out with the Torah, I pished from my eyes," she cries at me.

That pretty much sums it up. Of course, she also wants to know if I am hungry, married and if I have a place to stay that night. So Jewish.

After the crowd disperses, I have some alone time with Ran. He is much quieter than he had been last night and earlier that morning. I can see he is reflecting.

I start the conversation with a question: "Why did you ask me for a Torah?"

"I don't know," he replies too quickly, suggesting his train of thought was right where I had jumped in. "That is not like me. I am a business guy. I would always ask for money. But that day, when you asked me, 'What do you want?' I opened my mouth and the word 'Torah' came out. They were not my words. They did not come from me but through my mouth."

Ran pauses and turns directly to me.

I am not quite sure what to say, and think I shouldn't interrupt. He continues, "Then today when I see the people hugging and kissing, people who have not spoken to each other in months, some for years, I knew why we needed this Torah. We had problems here before the fire. The fire just made those problems worse. But now we have a Torah and after seeing this today, I think we can really start to heal."

We exchange a few more words and I smile at him. Then two men—both Jewish, about the same age, born, raised and living 6,000 miles apart—embrace warmly.

One of the Torah verses chanted that day translates to "you shall pass through the fire and will be purified" (Numbers 31:23). I think at that moment, locked in each others arms, we both realize we have "passed through" something much bigger than either of us, now forever connected by this fiery Torah. Such a blessing. ■

Jerry Krivitzky is a businessman living in Montclair, N.J.

Ethiopian aliyah hindered by overload at Israeli absorption centers

By Ruth Eglash

MEVASSERET ZION, Israel (JTA)—It's a typical Friday morning in Israel's largest absorption center: A handful of local residents, all immigrants from Ethiopia, mill about examining wares for sale at a small, unofficial souk.

Located in Mevasseret Zion, a town just outside Jerusalem, the center has become more like a town within a town. Run by the Jewish Agency for Israel, it is meant to provide immigrants with basic language skills and cultural tools needed for their new lives in Israel.

Though the center is only meant to be a starting point for those lives – immigrants are encouraged to move out after two years – a growing number of the new arrivals are finding it economically impossible to leave given the high real estate costs in their new land.

"I want to move to Jerusalem or Rishon LeZion," says a woman named Yeshalem who has lived in the absorption center since her arrival in Israel five years ago. "But I'm a single mother, I have four children and I just do not have enough money."

Yeshalem says she receives about $750 per month in government benefits and has not been able to find work. In the meantime, she and her children live in a cramped two-room apartment. The mortgage package provided by the government is not sufficient for her to buy a place of her own, she said.

"Most of the families have been here for at least three or four years, some of them even longer," says a young man named Berian who peddles bric-a-brac from a white van. "The government spends so much money on immigration, but the people here are so poor, we sometimes wonder where all that money goes."

Supporters of Ethiopian aliyah worry that the Israeli government's inability to adequately address the problems at the absorption centers not only will harm the integration of Ethiopian immigrants into Israeli society, but also could derail Ethiopian aliyah because there is no place to put the new arrivals.

Already the Israeli government has reduced the number of Ethiopian immigrants it allows in per month to 110, down from 200, and in recent months at least two absorption centers have been closed. "Come December, there will be no more room here to absorb new immigrants and the whole aliyah process will come to an end," warned Canadian parliamentarian Irwin Cotler, a longtime advocate for Falash Mura aliyah and now acting legal counsel for the Public Committee for Ethiopian Jews.

It's just the latest hurdle for the immigration of the Falash Mura—Ethiopians who claim links to descendants of Ethiopian Jews who converted to Christianity generations ago and who are now returning to Jewish practice.

Their aliyah has been dogged by setbacks and controversy for at least a decade. Opponents question the Jewish credentials of the Ethiopians and view the immigrants as an economic and social burden to the state. Advocates of Ethiopian aliyah blame the government for dragging its feet on implementing decisions to bring the Ethiopians, exacerbating the problems for those living in poverty in Ethiopia and waiting to immigrate. More than 6,000 such people are left in Ethiopia, according to aliyah advocacy organizations, about 2,700 of whom have been approved by Israel to immigrate.

Last month, the Public Committee for Ethiopian Jews submitted a petition to Israel's Supreme Court to ensure that Ethiopian immigration continues at the pace promised by the government. The petition argues that the government's decrease in the monthly immigration quota contradicts an Israeli Cabinet decision last November to bring as many as 8,000 additional immigrants before ending mass Ethiopian aliyah.

Yehuda Sharf, the Jewish Agency's director of aliyah, absorption and special operations, said the commitment was to bring 200 people per month during the first year of the current aliyah operation, and then to reduce the monthly number to 120 due to a lack of space. In fact, Sharf noted, more people than originally anticipated have arrived in 2011 because the government brought more Ethiopians than planned during the first half of the year. "I truly believe that this entire aliyah will be wrapped up within the next two years," he told JTA.

Avraham Neguise, executive director of South Wing to Zion, which lobbies the Israeli government on behalf of the Falash Mura, said those who have been approved for aliyah—the Ethiopians checked by Israeli officials who meet the criteria for Jewish links and for immigration under Israel's Law of Entry—should be allowed to come immediately.

"The government should simply open more absorption centers to accommodate them," Neguise said. "It is very sad that people who have already been approved have to wait so long before they can actually come."

Neguise said he recently visited Gondar, where the Ethiopians awaiting aliyah are served by Jewish aid compounds originally opened by the North American Conference on Ethiopian Jewry but taken over by the Jewish Agency earlier this year. The compounds provide some schooling, food assistance and employment training. The American Jewish Joint Distribution Committee also operates a health clinic for the aliyah petitioners. "The situation is not good at all," Neguise said, arguing that the Ethiopians are living in dire poverty.

The solution to the problem is not that simple, said Elad Sonn, a spokesman from the Immigrant Absorption Ministry, which has been coordinating efforts between the ministries of housing and finance to find a solution to the housing problem.

Immigrant Absorption Minister Sofa Landver "is well aware of the situation," Sonn said. "She visited Ethiopia last year and knows the problems the immigrants are facing. However, in order to absorb all these people effectively, it needs to be done carefully and in stages."

For the moment, the plan is to offer Ethiopian immigrants at the Israeli absorption centers a chance to hold the mortgage allowance they get from the government in abeyance and instead take rental subsidies, Sharf said. "This will mean that, come January, February and March, many people will be able to leave the absorption centers to make room for newer immigrants," he said.

As for conditions on the ground in Gondar, the Jewish Agency's representative in Ethiopia, Asher Seyum, acknowledges that they aren't great but insists that people are getting as much help as possible in preparing for aliyah. "Those who are learning Hebrew and Jewish studies in our newly opened center are getting a monthly stipend depending on their family size, and those who are not are working," he said. "I believe that within two years, as long as another government does not come and change the previous decision, we will be able to end mass aliyah from Ethiopia." ■

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Mia Bruch, Stanford University and Frankel Institute
The Freedoms for Which We Fight: Religion, Difference, and Democracy in America's "Good War"
202 S. Thayer Street, Room 2022

November 3, 4pm
Derek Penslar, University of Toronto
The Jewish World Wars, 1936-1948: Spain, Germany, Palestine
435 South State Street, 1014 Tisch Hall

November 8, 12pm
Melissa Klapper, Rowan University and Frankel Institute
American Jewish Women and the Early Birth Control Movement: A Case Study of Activist Anthropology
2239 Lane Hall
(Sponsored by IRWG)

November 10, 8:45am-5:30pm
November 11, 8:30am-12:30pm
Symposium: ***Jewish Political Behavior in Europe, Israel, and the United States***
911 North University, Michigan League, Koessler Room

November 15, 4pm
Tamar El Or, Hebrew University
The Land of the Bible as the Land of the Sandal
202 South Thayer Street, Room 2022

November 20, 2pm
Deborah Dash Moore, University of Michigan, and **Jeffrey Abt**, Wayne State University
Community, Identity, and the Jewish Museum in Postwar New York
911 North University, Michigan League, Hussey Room

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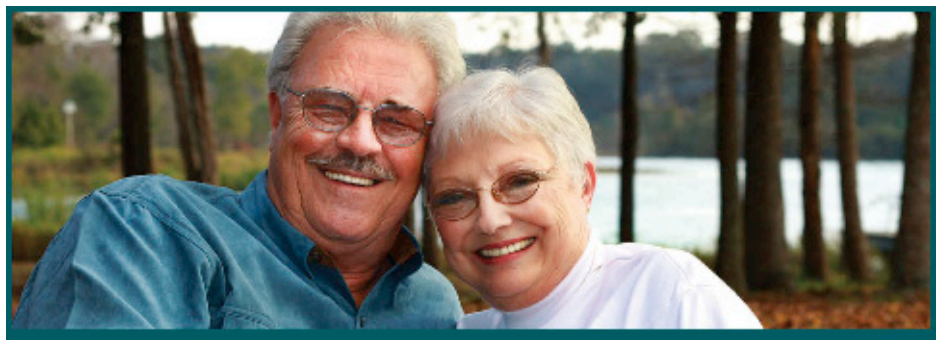

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What is it about Israel that wins Nobels?

By Linda Gradstein

JERUSALEM (JTA)— Dan Shechtman remembers the day he was kicked out of a research group because of the theory that last week won him the Nobel Prize in chemistry.

"Read this book. What you say is impossible," the group leader at the National Bureau of Standards in Maryland, where Shechtman was doing his sabbatical in 1982, told him.

"I told him, 'I know this book, and I know I have something new,' " Shechtman replied.

The response, recalls Shechtman: "You are a disgrace and I want you to leave my group."

Schechtman joined another group, but the paper he wrote was rejected and he was ridiculed by many colleagues.

"My friends were nice to me, but kind of in the way that you're nice to the retarded kid," Shechtman recalled with a wry smile at a news conference this week.

Nearly 30 years later, Shechtman received the Nobel Prize for his work in quasi-crystals, also called Shechtmanite.

Shechtman is the 10th Israeli to win a Nobel Prize, part of a chain that stretches back to S.Y. Agnon, who won the prize for literature in 1966. Of the 840 Nobel Prizes ever awarded, some 20 percent have gone to Jews. Israel, with its population of 7.5 million, has won the same number of Nobels as India, which was founded a year before Israel and has a population of 1.15 billion.

What is it about Israel— and Jews— that wins Nobels?

"Israeli universities, like my university, the Technion, are excellent," Shechtman said of the Technion-Israel Institute of Technology in Haifa. "But there's also an Israeli spirit of free thinking. Sometimes it leads to chaos because everyone has his own idea about everything, but free thinking encourages successful scientists."

Since 2002, Israeli scientists have received six Nobels— two in economics and four in chemistry.

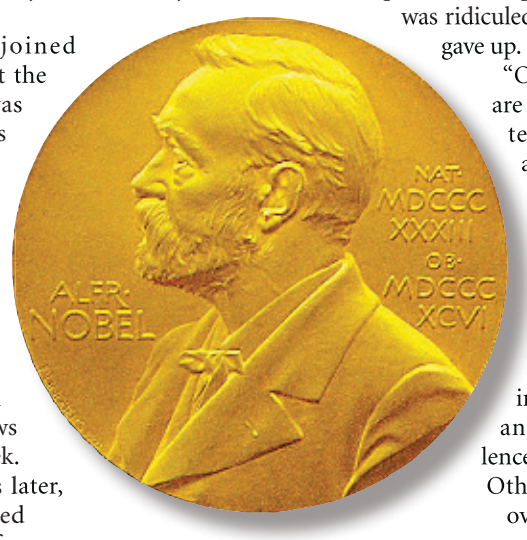
Some say Jews are uniquely suited to the study of science.

"For thousands of years, Jews have been brought up to question and to try to bridge the gap between existing knowledge and the prevailing reality," Gidi Greenstein, the director of the Reut Institute think tank, told JTA. "You have the Torah and the Talmud, and then you have the reality, which keeps changing. The tension between what we know and what we experience is the secret of creativity."

Others say there is something unique about the Israeli character.

"One of the things you need to do well in science and high tech is to think outside the box, and we as Israelis are not familiar with any boxes," said Professor Dan Ben David, director of the Taub Center for Social Policy Studies in Israel. "We don't understand lines, we don't believe in lines and we always ask why when someone asks us to do something. That can be very aggravating, but it's a great quality when it comes to doing research."

Israelis also tend to be tenacious and obstinate. The saying "Right or wrong, but never in doubt," could be a national slogan. Schechtman provides the perfect example: He was ridiculed for years but never gave up.



Since 2002, Israeli scientists have received six Nobels— two in economics and four in chemistry

"Open societies that are self-critical can foster courage and an appreciation for the pursuit of truth," said Daniel Gordis, president of the Shalem Foundation. "Israel, for all its faults, and there are many, has both intellectual openness and academic excellence."

Others say that Israel's overwhelming defense needs have boosted the state's interest in science.

"An enormous amount of money has been invested here in security," said Professor Yaron Oz, the dean of Tel Aviv University's Exact Sciences Department. "A large number of people studied science or engineering relative to the population, and many of them studied in military related programs. It was seen as essential to Israel to develop its own weapons."

Oz says that in many other Western countries, more students are going into fields like law or business, which are more lucrative than science. But in Israel, scientists are highly respected and salaries are competitive.

Many Israeli scientists worry that the level of Israeli students is slipping and call for more government spending on science education. In a study conducted by the Taub Center, Ben David compared the levels of science, math and reading in 25 developed countries, including Israel. Israel came in last place.

"We need excellent teachers who cannot only teach, but can be role models," Shechtmann said. "In some countries, a teacher has prestige and a good salary. Here a teacher can't support his family."

At the same time, there is a trend of Israeli scientists from abroad returning to Israel to continue their research here. Oz came to Israel from Geneva 10 years ago. The latest Nobel Prize will only encourage that trend, some predicted.

"Every Israeli university has graduate students that can compete with the best students in the world," Oz said. "You need talent and infrastructure, and I think we have both. I expect we will win many more Nobel Prizes." ■

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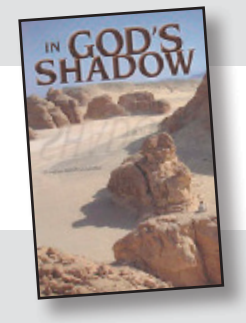

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Jewish activists try to fight Wall Street– and some protesters' anti-Semitism

By Dan Klein

NEW YORK (JTA)—The most unloved man in Zuccotti Park, the epicenter of the Occupy Wall Street protests, isn't a Wall Street banker but a fellow who wears a baseball cap and carries signs denouncing "Jewish bankers."

The man, who told *Slate* his name is David Smith, comes almost daily to broadcast what he believes are God-given messages against Jews, Zionists and President Obama, whom he calls a "Jewish puppet." One recent placard read "Google: Zionists control Wall Street."

Organizers and activists have tried to provide a counterpoint when Smith speaks to reporters and gawkers, holding their own signs deriding him. "A--hole" reads one. "Who's paying this guy?" reads another. In one video, demonstrators nearby can be seen chanting "Nazis: Go home!"

According to the Anti-Defamation League, 16 percent of Americans hold anti-Semitic beliefs about Jewish control of the banking system

"Everyone's been trying to get rid of him," said Dan Sieradski, a Jewish activist who organized a mass Yom Kippur service at the site of the protests, which are now entering their second month. "But the police say he has a right to stay there, and he does."

Though the man is one of the few overtly anti-Jewish protesters at the site in New York, he is a sign of an undercurrent of anti-Semitism that runs through some of those protesting at the Occupy Wall Street gatherings across the United States.

While movement organizers and sympathizers are quick to argue that such protesters are a fringe element, they are a reminder of the small proportion of Americans that still clings to the canard that Jews control the nation's money. According to the Anti-Defamation League, 16 percent of Americans hold anti-Semitic beliefs about Jewish control of the banking system.

"With any kind of populist movement, you're going to have that kind of expression popping out," said the ADL's civil rights director, Deborah Lauter. "But this is a particularly sensitive one in the Jewish community, and we have to make sure it doesn't take hold."

For the Jewish activists who see great merit in the Occupy Wall Street protests and have been trying to amplify their impact, they have had to do double duty tamping down anti-Semitic and, in some cases, anti-Zionist expressions. That task has gained greater urgency as critics of the protests—within and outside the Jewish community—have pointed to the anti-Semitic ferment of a few to disparage the larger anti-Wall Street movement.

The conservative Emergency Committee for Israel released a video calling for Democratic leaders to denounce the protests. It featured both Smith at Zuccotti Park and a young New Yorker named Danny Cline who was caught on video telling a yarmulke-wearing man to "go back to Israel." Cline later claimed to be Jewish and a descendant of Holocaust survivors.

Radio personality Rush Limbaugh said the protesters' rants against bankers and Wall Street were coded references to Jews. Similarly, *Washington Post* columnist Jennifer Rubin accused politicians and the media of hypocrisy for a lack of coverage of the anti-Semitic content compared to coverage of racism at Tea Party events.

For their part, Jewish activists involved in the protests acknowledged that an Israeli organizer of the social protests that swept Israel over the summer was booed when he came to speak at Zuccotti Park. But, they noted, the heckler was kicked out.

"Anti-Zionists come and try to make it about Israel," Sieradski said. "We accept them into the movement, but we don't allow them to hijack the movement."

Overall, the Jewish protesters argued, the focus on anti-Semitism is exaggerated.

"Wherever you go to a public demonstration," said Rabbi Michael Lerner, editor of the left-wing *Tikkun Magazine*, "you always have a few nutcases standing on the side."

Lerner, who is based in San Francisco, helped organize Occupy Wall Street protests in

continued on next page

Kay Granger and Nita Lowey, the congressional couple that's odd for getting along

By Ron Kampeas

WASHINGTON (JTA)—In any other town at any other time they would be a boring, if worthy, pair: Wonkish grandmothers sorting through nitty-gritty foreign policy and budgetary details to keep their country influential and safe.

But in Washington at a time of intense partisan rancor, the friendly and productive relationship between Reps. Kay Granger (R-Texas) and Nita Lowey (D-N.Y.) is decidedly odd.

Granger and Lowey, the top foreign appropriators in the U.S. House of Representatives, are being noticed for what was commonplace a decade or so ago: focusing on areas of bipartisan agreement in order to get a bill passed, and agreeing to disagree on the rest.

"It's pretty unique, especially given all the partisan problems that take place every day—it's extraordinary," said a top staffer with a leading pro-Israel group, speaking on condition of anonymity.

Granger, the chairwoman of the House Appropriations Committee's subcommittee on State, Foreign Operations, and Related Programs, and Lowey, the subcommittee's ranking member, are striving to get the annual foreign operations bill onto the floor for consideration by the full House.

Yet the odds can seem as if they are stacked against them. Last year the same bill was felled, like most appropriations, by partisan disagreement, and foreign spending was wrapped ultimately into a last-minute omnibus spending bill.

This year, Granger and Lowey distinguished themselves by coordinating their approach to the Palestinians' push for statehood. While other Republicans and Democrats have introduced separate bills, resolutions and statements threatening cuts in assistance to the Palestinians and those who back them, Granger and Lowey worked together to warn the Palestinians to change course.

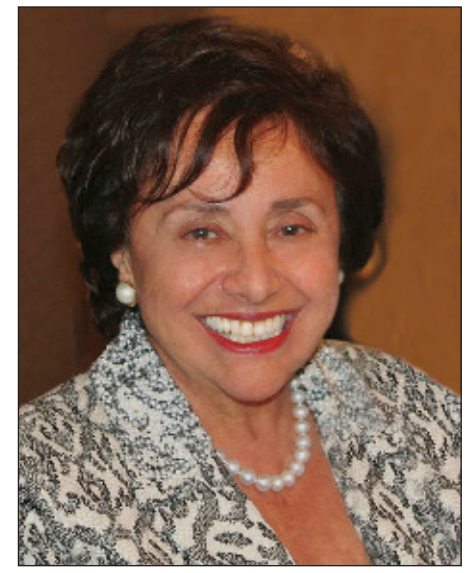
"Current and future aid will be jeopardized if you abandon direct negotiations and continue your current efforts," the lawmakers wrote in a July 11 letter to Mahmoud Abbas, the first of two written to the Palestinian Authority president.

Granger also raised the warning in a meeting she had with Palestinian leaders in August during a visit by Republican lawmakers to Israel and Palestinian-controlled areas. Even though Lowey was absent from the meeting, Granger made sure that she was present in spirit, taking care to tell the Palestinians that her Democratic colleague had her back.

Lowey, who is Jewish, and Granger emphasize their reluctance to cut Palestinian funding, although they say they might not have a choice.

"We have taken a very tough position on abandoning the peace table," Granger said. "But we recognize that there is funding that affects Israel and the Palestinians."

Kate Granger



Nita Lowey

Granger and Lowey have been responsive to appeals from the Israeli defense establishment to maintain funding for the Palestinians as a means of ensuring stability. In contrast, Rep. Ileana Ros-Lehtinen (R-Fla.), chairwoman of the House Foreign Affairs Committee, has said that her primary responsibility is to American taxpayers who oppose funding entities that act counter to American interests. The Palestinians receive $500 million to $600 million a year in American aid.

The key to maintaining a productive relationship, both lawmakers say, is knowing how to agree to disagree on such issues and to work in areas where they have much in common

The congresswomen, their colleagues and the pro-Israel lobbyists who work with them attribute the comity to several factors. Some say there's an occupational factor at work: Appropriators, insiders explain, are less prone than others in Congress to bomb throwing because their rhetoric and bill writing have immediate and real consequences.

"House appropriators act far more responsibly than authorizers," said one staffer for a pro-Israel group that advocates for strong U.S. involvement in the Middle East. "Authorizers" refers to those committees that set out the overall parameters for spending; appropriators, who decide actual spending, have greater influence.

"[Authorizers] have to get things done or the government shuts down," the staffer said. "The cooperation and collegial relations between Lowey and Granger are emblematic of this."

Beyond professional considerations, Lowey and Granger are friends, too. The two have similar personalities, albeit from different backgrounds: Granger, 68, was born in Greenville, Texas, a small town not far from Fort Worth, and raised as a Methodist. Lowey, 74, is from the Bronx, N.Y., and now represents parts of suburban Westchester and Rockland counties, and was active in national Jewish groups before running for Congress.

"They clearly get along. You can tell when they're together," said a top Democratic staffer. Their friendship was in evidence when they finished each other's sentences at a joint appearance in May at the annual American Israel Public Affairs Committee policy conference.

Each woman has a habit of invoking the other's name in stating policies. "Both Kay Granger and I still hope that direct negotiations between the Palestinian Authority and Israel will happen as soon as possible," Lowey told JTA.

The attraction dates to 2007 when Lowey, newly installed as the subcommittee chairwoman with the Democratic surge in the 2006 congressional elections, learned that Granger, then on the defense appropriations subcommittee, wanted a transfer to the foreign appropriations subcommittee.

Lowey quietly encouraged the GOP leadership to make the appointment. She had noticed Granger's work on the defense subcommittee and admired her detail-oriented seriousness.

"I made the point that she would be an excellent ranking member," Lowey said. Then, alluding to last year's GOP sweep, which reversed their roles, she joked, "Let me also add, I like her better as a ranking member."

Once Granger was on the subcommittee as its top GOP member, Lowey made sure to invite her to every briefing by administration staffers and foreign dignitaries. "She was very gracious and generous with meetings," Granger told JTA. "If someone would call, she would invite me."

The congresswomen talk with one another at least once daily and meet every several days. They also travel together. "We have a good rhythm of the amount of work and the amount of communication that is needed to keep a relationship like that going to make sure we don't have surprises," Granger said.

The friendship also runs to everyday elements. "We talk about grandkids, we talk about food and what she cooks," Granger said. "She cooks for family, for 20 or 30 people on the big Jewish holidays. I don't cook, and I love to hear about what she's planning."

Granger's moderation is also a factor. Following a popular mid-1990s stint as mayor of Fort Worth, she was courted for a congressional run by both parties. In the 2008 Republican primaries, she endorsed Mitt Romney, the moderate former Massachusetts governor, for the presidency.

Unlike much of the current GOP class, Granger talks up what she says is the critical role of foreign aid in maintaining U.S. influence and leverage in securing American interests and combating terrorism, even when it is directed to countries that have clashed diplomatically with the United States.

"These issues are not partisan issues," the Texan said of maintaining U.S. influence abroad.

Lowey, too, does not march lockstep with Democratic policies. At the AIPAC conference, she joined Granger in expressing skepticism about Obama administration plans to plow money into post-revolution Egypt.

There are areas of disagreement—over how much to cut foreign assistance at a time when Americans are tightening belts, and over whether to ban funding to overseas family-planning groups that provide abortions. Granger backs larger trims to foreign assistance and severing funding to groups that offer abortions.

The key to maintaining a productive relationship, both lawmakers say, is knowing how to agree to disagree on such issues and to work in areas where they have much in common.

Lowey suggested that these skills may come easier to women, offering up a theory for their subcommittee's status as a redoubt of bipartisan comity on Capitol Hill.

"Maybe it's because it's the only committee in Congress with a female chair and a female ranking member," Lowey said. ■

Wall Street, continued from previous page

Washington state. He said the strategy should be to ignore the occasional anti-Semite.

"Unless you're a movement that beats up outsiders, you're going to have people on the periphery show up," he said.

But detractors say the anti-Semitism is not just a fringe element. Among other things, they cite support for the protests by the Canadian magazine *Adbusters,* which was widely condemned for a 2004 story that focused on the influence of Jewish neoconservatives in drumming up support for the Iraq war and featured a list of 50 neoconservatives with asterisks next to the names of the Jews. In 2010, the magazine published a story comparing the Gaza Strip to the Warsaw Ghetto.

Protesters say that beyond promoting the protests in its magazine, *Adbusters* has had no influence on their actual content.

Defenders of the protests also note that some Tea Party rallies have had offensive messages, including Hitler analogies. Pressure by Jewish organizations and others have helped marginalize those voices.

After being inundated by concerned calls after anti-Semitic manifestations at the Occupy Wall Street protests, the ADL issued a statement saying it is keeping an eye on the protests but does not believe that there is significant anti-Semitism.

"While we believe that these expressions are not representative of the larger views of the OWS movement, it is still critical for organizers, participants and supporters of these rallies to condemn such bigoted statements clearly and forcefully," ADL National Director Abraham Foxman said.

Sieradski told JTA that protesters are printing pamphlets explaining how to confront the anti-Semites. He also accused critics of crying wolf and making it harder to fight real anti-Semitism.

"The only people who yell at us are Jews calling us traitors and self-hating Jews," Sieradski said. "We haven't encountered many anti-Semites, but we're still worried about it. It is in every part of our lives, and we need to be ever vigilant." ■

Chicago native finds Jewish leadership in far-f ung Iceland

By Alex Weisler

REYKJAVIK, Iceland (JTA) —For Mike Levin, a native of Chicago, it took a move to Iceland to turn him into a Jewish leader.

More than 25 years ago, Levin met an Icelandic woman while both were studying music at a university in Vienna. They married soon after, moved to Reykjavik and had two children. Levin runs a catering service in Iceland's capital and largest city.

In Chicago, Levin occasionally had filled in for the cantor at his local synagogue, but beyond that his Jewish leadership experience was limited. Now he is the de facto head of Iceland's tiny Jewish community, which numbers just a few dozen people in a country of some 320,000.

"I sometimes have thought that hey, this is kind of weird," Levin, 50, told JTA in an interview. "You can't even get matzah in Iceland or kosher wine."

Had he stayed in Illinois, Levin says it's unlikely he would be involved in Jewish life to the degree he is in Iceland. Here he organizes holiday celebrations, leads the occasional service with the community's paper Torah scroll and coordinates practical affairs for the country's Jews, such as symbolic bar mitzvahs and the rare Jewish funeral.

In the contemporary experience, Jews from large Jewish communities sometimes find their place in the Jewish constellation after a trip to or a few decades of living in a far-flung place. In this case it happened in a country with no synagogue, no Jewish community center and no Jewish organization. Judaism is not even one of Iceland's state-recognized religions.

For Levin, as for many Jews, a big part of the motive for becoming active in Jewish community was for his children —a 17-year-old daughter and a 15-year-old son.

"I wanted them to know what Judaism was, to participate, to know more than what they hear in the schoolyard," he said. "My daughter doesn't have the traditional Icelandic Christian upbringing, but she doesn't have a real Jewish identity either —she's sort of stranded somewhere in the middle."

Over the years in Iceland, Levin, who doesn't keep kosher or wear a yarmulke, says he has come to realize that he sometimes underestimates his place on the spectrum of Jewish knowledge and action.

"There was once a woman who brought bread to the seder," he recalled.

When there was no matzah in the country to buy for the seder, Levin baked his own.

"The things we've been able to do," he said, his voice trailing off. "Sometimes I think, oh wow, it's good that I know these things because otherwise we'd be worse off."

Even Iceland's most famous Jew —President Olafur Ragnur Grimsson's Israeli-born wife Dorrit Moussaieff —doesn't participate in Jewish communal events.

PHOTO CREDIT: ALEX WEISLER

Mike Levin, seen here holding the Icelandic Jewish community's paper Torah scroll,

Sigal Har-Meshi, an Israeli who has lived in Reykjavik for seven years and does volunteer Jewish work, praises Levin's leadership of prayer services.

"He's singing just like in Israel," she said.

Over the past few months, Levin says he's been helped greatly in his Jewish work by Rabbi Berel Pewzner, a Chabad emissary who has begun to come to Iceland to strengthen its Jewish community. In April, Pewzner led two Passover seders here, and last month he coordinated High Holidays services.

Levin says that in the past, new Jewish arrivals to Iceland have been anxious to become involved before discovering the lack of Jewish resources and growing disappointed and dispirited.

"Sometimes people come and they're really gung-ho, and then they realize how little there is Iceland," he said. "In the end you can't fight it. It's just overwhelming."

Pewzner calls Levin an important resource for Iceland's Jews —and a warm, friendly public face for the community.

"He has a big heart. He has a good laugh, a nice laugh —he makes people feel comfortable," the rabbi said.

In their hometowns, Pewzner says, Jews like Levin may not have played such an active, crucial role, "but because they are here, they're keeping things going."

Despite the many hats he has worn for the Jewish community over the years, Levin says he's not ready to officially lead the community if a campaign to get Judaism recognized by the Icelandic government ever comes to fruition.

Har-Meshi says the Jewish community of Iceland owes its very existence to Levin's hard work.

"Everything is because of him," she said. "He's never given up." ■

Auschwitz's future secure, some worry about "forgotten" Nazi camps

By Ruth Ellen Gruber

ROME (JTA)—Auschwitz, the most notorious camp in the Nazi killing machine, may soon claim success in its campaign to preserve the legacy of the Holocaust.

The foundation supporting the site in southern Poland has attracted tens of millions of dollars from donor countries, and the camp's barracks and other buildings seem set to be preserved for decades to come. The museum memorial at the former Nazi death camp attracts more than 1 million visitors per year.

Some fear, however, that the concentration of resources and attention on Auschwitz could overshadow other preservation efforts and threaten the integrity or even the existence of the memorials and museums at lesser-known camps and Holocaust sites in Poland.

"Because Auschwitz is treated as the symbol of the Holocaust and the whole world is supporting only this museum, everybody in Poland, including the government, seems to think that this is enough," said historian Robert Kuwalek, a curator at the state-run Museum at Majdanek, the Nazi concentration camp and killing center near Lublin in eastern Poland. "The problem is deeper because it is the lack of basic knowledge that the Holocaust happened in forgotten sites like Belzec, Sobibor, Treblinka, Majdanek and Chelmno."

Belzec, Sobibor and Treblinka were the three killing centers of the so-called Operation Reinhard plan to murder 2 million Polish Jews in 1942 and 1943. During that operation, Kuwalek said, "more people were killed in a shorter time than in Auschwitz-Birkenau during the whole period that that camp functioned."

Despite their importance in the history of the Holocaust, these and other sites—such as the forced labor camps at Stuffhof and Gross-Rosen—are overlooked by the vast majority of visitors who want to learn about the Holocaust or pay homage to its victims firsthand. All are marked by memorials or even museums. But some are located in remote parts of the country, and most are in serious need of upkeep and preservation.

The museum at Sobibor, for example—the site of John Demjanjuk's crimes—was forced to close in June when funding from local authorities ran out. An estimated 167,000 to 250,000 people, mostly Jews, were murdered at Sobibor, which is located in a remote part of eastern Poland. In May, a German court convicted Demjanjuk, now 91, of complicity in the murder of 28,000 Jews there.

"We simply realized that we could not afford to pay our bills this year, maintenance costs included," Marek Bem, a Sobibor museum spokesman, told the Krakow Post. "Without a stable budget we can't make any plans for the future."

The museum reopened July 1 after the Polish Culture Ministry announced that it would be reorganized as a state-run institution funded by the ministry.

"Auschwitz is the great exception to the rule," said Rabbi Andrew Baker, the director of international Jewish affairs for the American Jewish Committee. Baker was the point man for the AJC in its cooperation with the Polish government to build a large and impressive monument and museum at Belzec, where 500,000 Jews were killed. The center opened in 2004.

"With all the focus on Auschwitz, there's a kind of irony," he added. "It is coming that Auschwitz is becoming a universal symbol. It is raising money from scores of countries. When the survivors pass on, one question will be how to retain the identity of Auschwitz as a place where Jews were killed. It can become a universal place of lessons about genocide."

The Auschwitz Foundation was set up in 2009 with the goal of raising $163 million and thus guaranteeing an annual interest income of about $6 million for the much-needed conservation of barracks, gas chambers, and other artifacts and material.

To date, nearly 20 countries have announced support for the effort, bringing the total pledges to more than $122 million. Germany alone pledged about $82 million. Israel was the latest country to pledge funds, with a $1 million contribution pledged to the foundation a few days before Rosh Hashanah.

In a statement quoted by the Auschwitz museum website, Yad Vashem director Avner Shalev explained why the investment was seen as so important.

"The site of Auschwitz-Birkenau, where over 1 million Jews were murdered during the Shoah, has become a key symbol of the Holocaust and of absolute evil," he said. "It is therefore a moral imperative to preserve the site's authenticity and legacy, and it is meaningful that Israel is participating in meeting that imperative."

The success to date of the Auschwitz fundraising campaign has been greeted with a cautious sigh of relief by scholars and preservationists who for years had raised the alarm about the threats to the site.

"It seems that the future of Auschwitz with regard to preservation is mostly secured," said Tomasz Kunciewicz, director of the Auschwitz Jewish Center, an educational institution in the town of Oswiecim, where Auschwitz is located. "Several governments have already made significant contributions, and others are expected to follow suit.

"However, regarding the more 'forgotten' death camps, such as Sobibor, the situation seems to be acute and there should be similar international efforts made regarding fundraising as in the case of Auschwitz."

In contrast to the 1.3 million visitors to Auschwitz last year, only about 30,000 go annually to Belzec, in southeastern Poland, and 20,000 visit Sobibor. Even Majdanek, which has a large museum and many more original buildings and other infrastructure than Auschwitz, attracts only about 100,000 annual visitors. The Majdanek museum is still coming to grips with a 2010 fire that destroyed one of the original barracks, where some of its key collections were stored.

"Everybody talks about the problems at Auschwitz," Kuwalek said. "Nobody pays attention to the other places. I'm really afraid that they were forgotten and will be forgotten."

Determining how to deal with these sites, he added, "will be a discussion that is more and more important. There is a recognition that something has to be done, but no one knows how and what." ■

Op-Ed: Challenges facing the Vatican's Jewish point man

By Noam E. Marans

NEW YORK (JTA)—Cardinal Kurt Koch, the Vatican's key representative to Jews, is making his first visit to New York, home to the largest Jewish community outside of Israel. The cardinal, appointed president of the Vatican's Commission for Religious Relations with the Jews in 2010, has an opportunity, together with Jewish leaders, to reflect on the state of Catholic-Jewish relations and aspirations for the future.

Cardinal Kurt Koch

While in New York, Cardinal Koch will meet with, among others, the International Jewish Committee on Interreligious Consultations, or IJCIC. This coalition of Jewish organizations, recognized by the Vatican as the official consultative Jewish body for the advancement of Catholic-Jewish relations, was created in the aftermath of Nostra Aetate. That document of the Second Vatican Council (Vatican II, 1962–1965) changed the course of Catholic-Jewish history with its revolutionary statements rejecting the deicide charge against the Jews, decrying anti-Semitism and affirming the validity of God's ongoing covenant with the Jewish people. In the post-Shoah era, the Church had begun to come to terms with its role in facilitating anti-Jewish animus that created a climate receptive to the horrors of the Holocaust.

American Jewish leaders played a critical role in ushering in these advances. With the destruction of European Jewry, the United States became the location where the largest number of Jews and Catholics lived side by side, with the added benefit of America's ethos of religious freedom. The U.S. Conference of Catholic Bishops, or USCCB, led in expanding the vision of Nostra Aetate with detailed directions to clergy for its implementation.

One of the critical pre-Nostra Aetate meetings took place at the American Jewish Committee in New York on March 31, 1963. The Jewish Theological Seminary's Rabbi Abraham Joshua Heschel, brought into the Vatican II process by his student, AJC's Rabbi Marc Tanenbaum, met with Cardinal Augustin Bea, the Vatican's senior ecumenical officer. Heschel's impact on the final Nostra Aetate text is evident when one reads his memorandum, "On Improving Catholic-Jewish Relations," that was presented to Cardinal Bea and his Vatican colleagues.

But it was Pope John Paul II, with his bold pronouncements and dramatic actions, who took Catholic-Jewish relations to the next level—the first visit by a pope to a synagogue, a pilgrimage to Auschwitz on bended knee, and a state visit to Israel where the pope placed his kvittel (prayer) in a crevice of the Western Wall. Pope Benedict XVI has followed in John Paul's path, indicating clearly that his predecessor's papacy was not to be the dramatic exception in Catholic-Jewish relations but rather the paradigm to be emulated. Perhaps this was made most clear when Benedict earlier this year published his second volume on the life of Jesus in which he elucidates that there is no basis in Scripture for the deicide charge.

True, there have been recent bumps in Catholic-Jewish relations, including: Benedict's lifting the excommunication of the Society of Saint Pius X, among them the Holocaust-denying Bishop Richard Williamson; allowing Pope Pius XII's beatification process to continue before the release of all the archives related to his Holocaust-era actions; and expanding the use of the Latin Mass that includes a controversial Easter-time prayer for the conversion of the Jews. Notwithstanding their headline-grabbing nature, these missteps should not prevent us from seeing the positive trajectory that Benedict has sustained and expanded, most notably with his state visit to Israel and his warm words at the Rome synagogue.

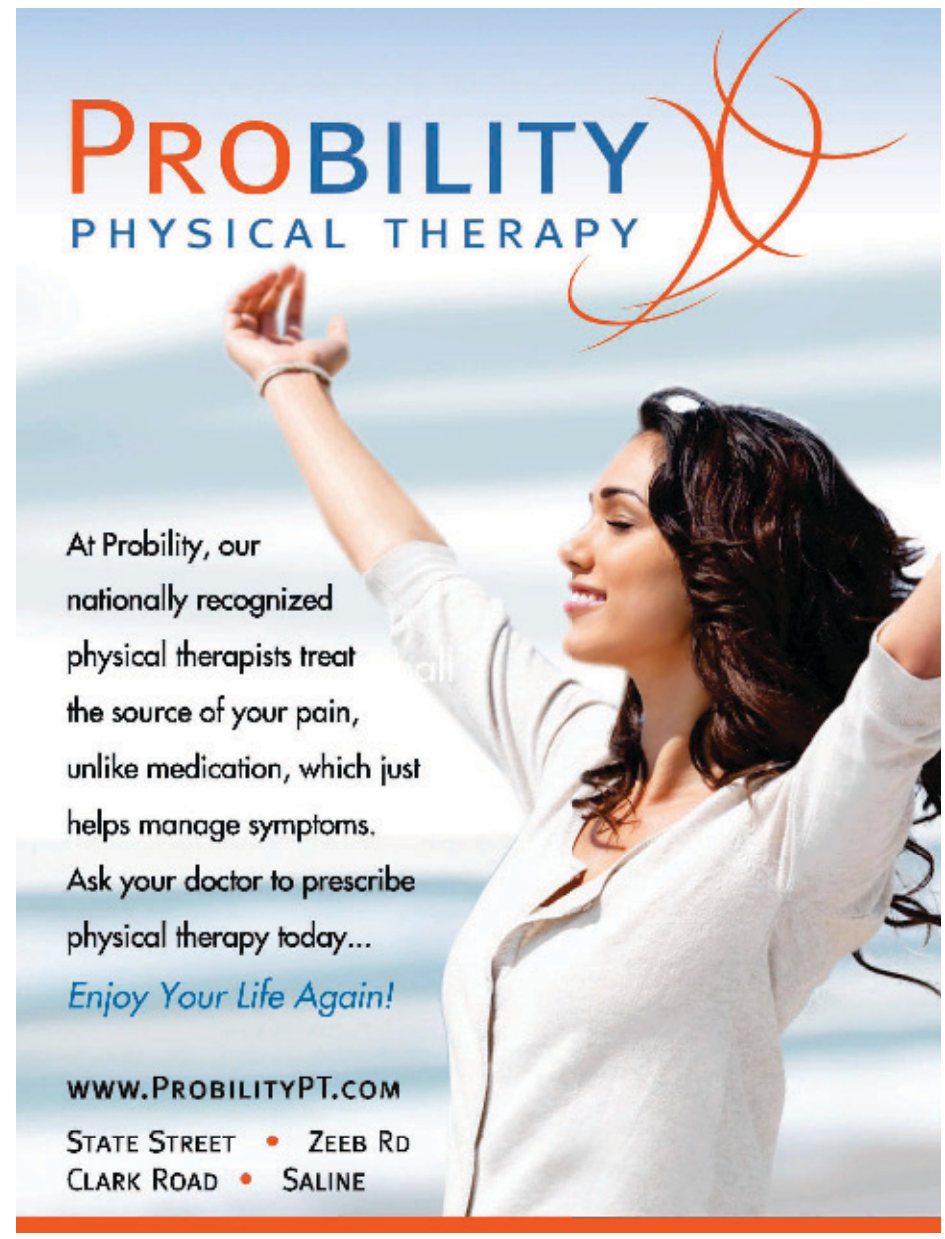
Cardinal Koch has an opportunity to send a message of continuity and progress as he arrives in New York, where New York Archbishop Timothy Dolan, who also is president of the USCCB, is a consistent and vocal champion of Catholic-Jewish relations.

But the cardinal also has assumed his role at a time of great transition for the Catholic Church. Developments not necessarily related to Catholic-Jewish relations may have a significant impact on their future evolution. Growing conservatism in Catholic ideology could cast a regressive shadow on the liberalism inherent in the progressive aftermath of Nostra Aetate. Demographic changes may diminish the positive emphasis on the Catholic-Jewish relationship as the numbers of adherents continue to grow in Africa and South America, home to far fewer Jews than in North America. The Church may come under increasing internal pressure to demonize and isolate Israel despite its six-decade pursuit of peace.

Ultimately, Church leaders like Cardinal Koch will be challenged to sustain the energy needed to educate a new generation of Catholic leadership that may be less familiar with or perhaps takes for granted the achievements of Nostra Aetate.

The history of the past 55 years gives us reason to be optimistic even as we know that our work is not done. The Jewish community should look forward to expanding its partnership with Cardinal Koch as we welcome him warmly to New York and the United States.

Rabbi Noam E. Marans is the American Jewish Committee's director of Interreligious and Intergroup Relations. ■



Behind the mouse mask: Art Spiegelman talks about *MetaMaus*

By Susan Freudenheim

LOS ANGELES (*Jewish Journal*)—Wearing a three-piece suit and looking more elder statesman than the artist he is, Art Spiegelman was addressing an audience of about 100 at the high-toned Soho House on the Sunset Strip in West Hollywood.

The occasion was the taping of a conversation with book scholar Michael Silverblatt, host of the KCRW public radio program "Bookworm," who was recording for a new online-only program, "UpClose," which KCRW was posted on the Web on October 19.

The conversation was, according to a news release, to be one of only three such public interviews of Spiegelman marking the 25th anniversary of his Pulitzer Prize-winning series *Maus I* and *Maus II*.

In honor of the anniversary, Spiegelman has just published *MetaMaus*, subtitled "A Look Inside a Modern Classic, Maus," a new book and DVD that includes exhaustive material explaining the making of the autobiographical books about his relationship with his Holocaust-survivor father and the telling of his father's story in which Jews are drawn as mice, Poles as pigs, Nazis as cats and Americans as dogs.

In a short news briefing before the talk, Spiegelman confessed that in creating a complete expose on his work, he hoped to pre-empt events like the one he was about to undergo. "I thought I would be able to say, 'Just look at Page 227,'" he joked.

A chain-smoker ill at ease with settings that don't allow him to light up, Spiegelman was nevertheless clearly anxious to accommodate his audience, even as he seemed just as anxious to be finished. Of course, he also is keenly aware of his own accomplishment and the responsibilities it carries. It would be impossible not to be, given the attention the books have garnered: *Maus* was included among the top 100 books of the 20th century in a New York Public Library exhibition, and Spiegelman in 2005 was named "one of the top 100 most influential people in the world" by Time magazine. "They didn't even give me a free subscription!" he quipped when Silverblatt mentioned the Time honor.

In creating *MetaMaus*, Spiegelman has taken his own archival responsibilities much further than most artists, creating yet another work of book art while probably hoping to leave little for future historians to dig out. Most moving are the taped recordings of Spiegelman's father speaking on the DVD, which the artist said allow, finally, "my father to speak in his own voice after having turned him into a marionette, to speak for himself without a mouse mask."

Art Spiegelman and self portrait from *Maus*

On stage, Spiegelman is more comfortable talking about the form he helped invent — the now-ubiquitous graphic novel — than about the Holocaust and his parents' survival.

"My goals were to tell a story in a long-form comic book that needs to be read, and to tell a fictional history of a cartoonist," Spiegelman said.

And along the way, his books described the Holocaust in a new way, from a second-generation point of view, at a time when the notion of the effects of the Holocaust on a survivor's offspring had not yet begun to be fully revealed.

It took the artist some 13 years from his first taped interviews to complete the project, and through it, he said, "I had to develop calluses," a draftsman's metaphor for an emotional toll.

"I draw with some agony," he said, adding that it took him years to figure out what he was doing. Discussing the Holocaust with his father became, he said, "three-quarters of what we talked about together."

His mother, who committed suicide when Spiegelman was 20, had often dropped hints when young Art was growing up, but his father told him, as quoted in the book, "Nobody wants to hear such stories." Not surprisingly, the horror and pain of the subject were not easy to reprocess when he began to work on turning the interviews into a book.

"When I started, in 1978, the first few years were very private and fraught," he said. "I found myself holding it away because of the subject matter, so as not to get burned," Spiegelman told his audience.

Making *MetaMaus*, he again found himself subsumed by the same emotions — even as he revealed himself to historian Hillary Chute, whose probing question-and-answer format interview makes up much of the new book's content.

"What was horrifying for me with *MetaMaus* was that I had to do it all over again. To look at those photos and the devastation that had to be overcome, it was a reimmersion that was very difficult," Spiegelman said.

But also, as someone who grew up on *MAD* magazine and once described the story of his own mother's suicide through a strip called "Prisoner on Hell Planet" (included in *MetaMaus*), Spiegelman admitted that, despite the horror, his method was "betraying my father and somehow honoring him simultaneously." "I wasn't out to tell people 'never again' or 'you've got to be nice to each other,'" Spiegelman said, adding later, "It is about trying to figure out what it means to be left with something that wasn't cathartic."

It's probably worth mentioning — and remains to be seen how these will be handled online — that there were two surprises during the event: One came as Silverblatt was asking a long-winded question, during which Spiegelman, in an unusual move, walked off the stage for a quick bathroom break. The second was that the artist, at the 11th hour, decided on stage not to go through with a book signing because he couldn't smoke inside the venue.

These two moments, both of which made the audience break into laughter, revealed more of the truly quirky artist we had come to see than the statesman who had dressed so well for the occasion. A podcast of "UpClose," the edited version of the conversation between Art Spiegelman and Michael Silverblatt, is now available; a link is also available at jewishjournal.com. ■

Scott Shay wants you to recharge your mitzvah–every 18 years

By Dvora Meyers

NEW YORK (JTA)—Remember that 2009 episode of "Curb Your Enthusiasm," when as part of a plot to coax Michael "Kramer" Richards to go along with a "Seinfeld" reunion, Larry David's African-American housemate, Leon Black, pretends to be the Jewish accountant Danny Duberstein?

To sell the cover story, Leon says he was adopted by a nice Jewish couple and has been a bar mitzvah three times, most recently just a few months ago in Atlantic City.

Understandably confused, Richards says he thought the milestone happens just once, at the age of 13. "No, no, no, no. You misunderstood," Leon insists. "It's once every 13 years. You've got to recharge the mitzvah."

"Curb" was playing for laughs, but Scott Shay is serious. In his book *Getting Our Groove Back: How to Energize American Jewry*, which was published before the "Curb" episode aired (maybe that's where Larry got the idea?), the Signature Bank chairman called for the creation of a new custom—the cyclical 18-year bar/bat mitzvah.

It was this idea, Shay says, that seemed to capture people's attention during his book tour.

"I'd get e-mails and questions from people who wanted to do it, from rabbis and educators who asked me for a curriculum," he says.

Not a professional educator, Shay brought the idea to Audrey Lichter, a veteran in Jewish education, to help develop a curriculum and launch a program. It was Lichter, who has started numerous ventures herself, including a day school, who gave Shay a key piece of advice. "You have to do this community by community," she told him. "Otherwise it won't really catch on."

Chai Mitzvah, the program that Lichter ended up creating, relies heavily on the support of synagogues, local rabbis and teachers, and JCCs, which help refer participants. With two pilot years under its belt and a website, the program is now being offered in conjunction with communities in Manhattan, Westchester and Long Island in New York, as well as Hartford, Conn., and Israel.

Since its inception, the program has attracted about 200 participants from across the religious spectrum—from Jewish Renewal to Orthodox to the unaffiliated.

Looking ahead to 2012, Lichter hopes to see Chai Mitzvah running in more cities.

The program is comprised of four elements: monthly group study sessions, a new ritual undertaking, social action and celebration. Participants, who are divided into four age cohorts (26-33, 46-52, 64-70 and 80-plus), make an eight-month commitment to complete the four steps. The program typically starts after the conclusion of the High Holidays and ends in the spring with a celebration and public recognition of their accomplishments.

"We pick these ages because they capture certain stages in one's life," Lichter says. "Everybody notices their 50th birthday, yet we don't mark it Jewishly."

Most significant for many of the participants is the adoption of a new ritual, which can vary widely according to education and observance level. Often it is something they have long intended to take up—perhaps chanting the haftarah, lighting the Sabbath candles or reading the fifth aliyah of every Torah portion—but needed a push and support to accomplish.

"What we've heard from people is that it was a spark for them to do something meaningful," Lichter says.

Donna Lippman had been encouraged to sign up by her rabbi at Kehilath Jeshurun, a Modern Orthodox synagogue on the Upper East Side of Manhattan. She first came to KJ a decade ago, attending the shul's beginners' service, but had felt like her Jewish learning had plateaued.

"I have always loved Jewish learning, " Lippman says. "[Chai Mitzvah] was a way to integrate that into my life by taking on some rituals and social actions."

For her new ritual observance, she decided to adopt the recitation of the morning blessings.

"I had never really looked at them," explains Lippman, who joined Chai Mitzvah's middle-aged cohort.

After incorporating them into her daily routine, Lippman says she realized an immediate impact on her life. In particular, she cites the teaching that "these are things for which there is no fixed measure—being charitable, acts of kindness, Torah."

"It got me oriented to carry out my day the right way," she says. "I really made an effort to be kinder and more patient."

Though there is a group study component to

continued on page 25

Filmmaker Tiffany Shlain is feeling "Connected"

By Dvora Meyers

NEW YORK (JTA)—Filmmaker Tiffany Shlain is certainly no Luddite. She co-founded the Webby Awards in 1996 to showcase excellence on the then-fledgling Internet. Yet 15 years later she, like many of us, is ambivalent about the technology that allows people to connect to the web 24 hours a day, 7 days a week.

At the start of her first feature length documentary, *Connected*, which premiered at the Sundance Film Festival and is currently being screened across the country, Shlain recounts an incident in which she faked needing to go to the bathroom while sharing an enjoyable meal with a good friend she hadn't seen in awhile in order to check her e-mail.

As she gives in to her technological addiction, Shlain shamefully wonders, "What have I become?"

It was this question that prompted her to start work on the film.

If Shlain's previous documentary, *The Tribe*, explored what it means to be an American Jew in the 21st century through the prism of the Barbie doll (which was created by a Jewish woman, Ruth Handler), then *Connected* essentially asks the same question but in much broader terms: What does it mean to be a connected, interdependent human in the 21st century?

To try to answer this question (and several others), Shlain doesn't interview a host of experts in a Charlie Rose-style roundtable. Rather, she introduces us to her father, the surgeon and author Leonard Shlain, during the final years of his life. The elder Shlain died of brain cancer in 2009 right before the birth of Tiffany's second daughter, whose difficult conception also is chronicled in the film.

Yet when Shlain first started making *Connected,* she did not intend for it to be about her life and family.

"It took four years to make," she explains, "and for the first two it was not a personal film. It was [simply] exploring connectedness. And then my dad got sick."

Faced with the prospect of losing one of her most important "connections," she incorporated her father—via filmed interviews, home movies and his research—into the movie.

The elder Shlain had written about the connections between seemingly disparate ideas, such as art and science, and was at work on another such book, *Leonardo's Brain*,"when he was diagnosed. In his view Leonardo da Vinci, who mastered the arts and sciences, represented the ideal in terms of left-right brain utilizations. And in her film, Shlain posits that da Vinci, having a facility with both, in a sense is a very early forerunner of the Internet, which has synthesized the use of texts and images.

Practically speaking, Shlain adds in an interview, this fusion has allowed women like her to excel in previously male-dominated careers, such as filmmaking, while raising families.

"The Internet is empowering working mothers so much," Shlain says. "It was the tool that the feminist movement always needed."

Yet at the same time, the ubiquity of texting, Internet and e-mail seems to have driven everyone slightly batty. If you can always access your work e-mail, you can always be working, at least in theory.

"In our lives today, there is such a blur between what is work and what is pleasure," Shlain says.

What does it mean to be a connected, interdependent human in the 21st century?

For instance, she used to look forward to plane trips because she couldn't get online; she would nap or read a book. Now Shlain finds herself being annoyed when WiFi isn't available on her flight. As a correction for an overdependence on technology, Shlain and her family decided to start observing a "technology Shabbat" inspired, in part, by Reboot's National Day of Unplugging.

"When you have someone really close to you die, you think a lot about time and life, and how short it is. I wanted to have a day when I was totally present," she says.

"I think the problem," Shlain continues, "is that people think that one thing replaces the other, but nothing replaces deep relationships."

And no matter how advanced our devices have become, she adds, those still need to be nurtured in the ways they've always been—through time spent together, talking and laughing, and simply being with one another.

The popularity of Reboot's "technology Shabbat" underscores the degree to which others besides Shlain have been thinking about how the intrusion of the Internet has impacted our time usage and relationships.

"The great thing is that the movie is coming out when everybody wants to talk about it," Shlain says. "At this point, everyone has realized that their lives have changed so much."

Despite some negative outcomes, Shlain ultimately believes that all of this connectivity is a good thing.

"I think we are going to be alive when we see every person on the planet connected. It will be powerful," the filmmaker says.

She cites a recent breakthrough in AIDS research in which online gamers decoded a protein in three weeks that had stumped researchers for more than 15 years. Shlain envisions that many more problems can be solved by using the power of the Internet to come together.

But even in the short term, Shlain already is feeling the positive impact of the web and her film about it.

"I feel so connected at the screenings," she says. "When the film ends, I'm in an audience with 400 people. Everyone ends up sharing more because I did." ■

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Dancer Sheila Graziano, gifted and gifting

Sandor Slomovits, staff writer

Sheila Graziano is a widely respected student, teacher, and performer of Appalachian clog dancing, and other traditional dance styles. She is also one of the founders and the artistic director of the annual Saline Celtic Festival.

WJN: I want to start with something a little unusual. You sign your emails with your name and a quote by Garrison Keillor of Prairie Home Companion fame. "Who needs dignity when you can be in the entertainment business?!" Why?

Graziano: Because I've seen too much behind the scenes to think that performers get the respect they're due. At age 57 I still find myself changing clothes in the back seats of cars, and things like that, which I should not be doing at this age! (Laughter) But everybody wants a good show!

WJN: And they also don't want to pay for it.

Graziano: Right.

WJN: It's so much fun to do what you're doing, you really should do it just for the fun of it and not expect to be paid.

Graziano: And you just woke up one morning being a fantastic fiddler…

WJN: Or dancer…

Graziano: It's amazing. There's no investment at all.

WJN: OK. So now that we have commiserated about the lot of artists, let's start at the beginning. You've been dancing pretty much your whole life. How did it start?

Graziano: I took ten years of tap dance as a kid; from the time I was five to fifteen. We were made to practice a half hour a day, five days a week. My sister and I took classes together; she was just a year and a half older than me. It was a blast. We were on a TV show in the metro area called Starlit Stairway. I was nine or ten years old. It was a pretty big deal for us to be invited to do one tap dance. It was pretty much the highlight of our tap career.

Then when I got into high school, things shifted a little bit, you want to shed your past, you want to shed your childhood, now that you're a big high schooler. So I quit tap dancing, lost interest. I actually was in a performing arts curriculum at Cass Tech in Detroit. I pursued the performance culture, but I was never in any plays, and my modern dance teacher was approximately 75 years old, and wasn't really inspiring. Not that older people can't be inspiring, but she was also a bit of a task master, (Laughter) and it was on the seventh floor of the building, in this tiny little room… so I kind of ditched the whole dance thing during high school.

But, in 1977 I went to my first Wheatland Festival, (huge, annual folk music festival in Remus, Michigan) as a food vendor. My husband and I worked for a natural foods restaurant in Warren and he and his partners had a smoothie trailer that they took to flea markets and festivals. It was all painted up with blenders and fresh fruit and sunshine. Nobody knew what a smoothie was at the time. And we didn't know what a music festival was either. We heard about it at the last minute, called them up and said, "Hey, can you use a food vendor?" And they said, "Sure, come up." So we literally pulled the smoothie concession with a dump

truck, and we brought our own generator, because they didn't have power there. It was a cold, wet, rainy weekend, and nobody wanted smoothies, we sold maybe ten of them all weekend. But I heard Appalachian music for the first time, and saw Appalachian clogging, and my world changed. All because of smoothies.

It took me years and years to track down teachers for even the most basic clogging stuff. Because, if you think back, without the Internet, how did you find people? I kept my ears open and if I heard of someone coming through town, I would make a concerted effort to go to the show, meet them and beg for a step or two. And then I took a series of beginning lessons at the Four Green Fields Pub, an Irish pub in Royal Oak or Ferndale. They hosted a series of Sunday afternoon clogging workshops. Although I didn't learn a lot, I already had quick feet from tap dancing, and it was frustrating to do the beginning step for an hour and a half, but it started the networking process. I met people. That's pretty much how it all began.

WJN: What about your parents? Were they dancers, too?

Graziano: No. My dad was a big jazz fan. At home we listened to Duke Ellington, big band jazz and show tunes, and Burl Ives for a little folk. I really had no tolerance for jazz, and show tunes also never really floated my boat. Let's just say that when Joan Baez and Joni Mitchell, Bob Dylan were all on the radio, that's when I realized there was more music I could be following. My parents didn't support that at all, but we did take the tap dancing lessons. We went to Hebrew School four days a week, which didn't allow us to do Scouting or anything like that. Tap dancing on Saturday afternoons fitted. We went to synagogue all the time, we had our bat mitzvahs, and tap was something our mom was real consistent with. The studio was less than a mile away, it was convenient, and we loved it. But we never took music lessons. In fact, I'm slightly traumatized around music, because in fifth grade when it was time to choose

your instrument, so you could play in band or orchestra, I had these visions of being this beautiful flautist in the symphony orchestra. You know how little girls dream of that kind of stuff. But my music teacher, when I tried out—and trust me, I was a bundle of excitement—she took one look at my teeth, and my front teeth had a very large gap between them at the time, and said, "You can't play the flute." I was devastated. Looking back now I'm thinking maybe she wasn't the greatest music teacher ever if she could squash my dreams like that, and heaven knows how many other kids'. Now that I know more about orchestra programs I think maybe there were too many kids playing flute and she was just trying to encourage me to take something else. But I didn't want anything else.

WJN: So what did you wind up playing?

Graziano: Nothing. She completely shut me down. But, about seventeen years ago I realized that at some point my legs were going to give out—you know, at some point down the road—and I didn't want to have nothing with which to participate in the music, so I took up fiddle. For many years I took random lessons with friends of mine who were kind enough to take on a beginner student. I got nowhere fast. I'd go to festivals and sit in group workshops, and even as an adult I sat there with tears in my eyes because I felt so inadequate, and I go back to that music teacher who told me I couldn't do it. It's only been three years now that I've been taking regular, private lessons. My teacher has even gotten me out to play a couple of times for contra dances. I didn't fall off the stage, I didn't die, my fiddle didn't explode. (Laughter)

WJN: Talk some more about the style of dancing you do.

Graziano: It took me three or four years to really find people who could teach me some more steps, and then I started going to the Wheatland dance camps, where I got some more intense time with Ira Bernstein, the people from Fiddle Puppets and others. And I found some ladies about my age in the Detroit metro area, where I lived at the time, and just started putting little routines together. And of course people would come and go, so every time we had a new member we'd have to start from the beginning. We never got very good, we never got very fast, but we're still very good friends. But they all dropped out for one reason or another, bad knees, moved away, whatever. But I was still really excited about it, so I kept finding other people to teach and dance with. And then I got taken under the wing of the Raisin Pickers, (Mark and Carol Palms of Manchester, Michigan) so I had a really good reason to keep performing. I went from dancing with a group to dancing with a duo. At one time I had their very young daughter as my partner and she was fabulous, and then she got too cool to dance once she got to high school, so I became a soloist. I've worked with them for ten years. I have a lot of nice experiences with them and good adventures and have done a lot of networking because of my association with them.

Appalachian clogging is one of the things I do. The Appalachian music is still

my favorite, but I've also branched out. Part of it is due to the Wheatland Festival exposing me to different things. I do a bit of English step dancing, I do a lot of Canadian step dancing. I learned that mostly through a festival I go to in Ontario every year, called the Goderich Celtic College Festival. I've gone full circle with them. I started as a student and now they've allowed me to teach there the last couple years. It's been really awesome, I get to give back to them. They taught me the Canadian and now I get to teach them some Appalachian.

WJN: Is dancing your avocation, or is this your day job?

Graziano: I have a night job. I wait tables at Evans Street Station in Tecumseh and that supports my dance habit. I also have a kind and understanding husband. I say, "Hey, I'm leaving for a week. I'll be in Kentucky if you need me." He's learned to just nod, smile and wish me well. (Laughter) He's always been a huge supporter and expediter of my passions.

I teach dance for both of the Saline fiddle groups. (Saline Fiddlers and Fiddlers ReStrung are two school groups that play traditional fiddle music.) It's just been an amazing part of my life. It's my opportunity to train a whole lot of dancers to send out into the big world. It's truly a gift to me. I never would have thought I'd have a great bunch of teenagers dropped into my lap that would be eager to learn Appalachian clogging. It's nothing shy of a miracle.

WJN: What about the future?

Graziano: I've only had one knee surgery, and that was due to a specific accident, not dance related. And I'm more and more careful all the time about what floors I'll dance on. I won't dance on cement or tile, or anything that's sub standard. I have to take care of myself. I even teach my young dancers to be very careful about that. So, for now, I'm good. Tapping with the high school kids keeps me dancing at least two-and-a-half hours a week. I've started two adult classes here in Ann Arbor at the Grange over the last few years. There just aren't enough hours in the week. Since I have my days free and most of the world has their evenings free, it's really hard for me to do lots more than I'm doing already. But if I dance with them two-and-a-half hours a week, and the Fiddlers another two-and-a-half hours a week, that's five hours of dancing, so it keeps me in shape.

I feel absolutely honored to live where I live, to have a supportive arts community and the Fiddlers programs. Those fiddle groups have lit wildfires across the country. There are now fiddle groups springing up in all kinds of places because of what got started in Saline. I still can't believe my good fortune. I live literally across the street from the middle school where Bob Phillips was teaching when he started that program. I remember year one when he started the program, I knocked on his door and said, "Would you be interested in me teaching the kids dancing? I know how to dance to that kind of music." At that time he said he wasn't interested. And then he saw a Canadian music and dance group and knocked on my door and said, "Yes."

I know I've been given a gift of having people wanting to learn what I know, so they'll continue to pass it on. I recently learned a series of historic dances that were choreographed in the 1930s that kind of bridge the gap between the old countries of Ireland and England and America. Tony Barrand taught them to me. Part of my promise to him was to pass them on to young folks to keep them alive. It's nothing short of a gift. ■

Scot Shay, Continued from page 23

the program when all of the cohorts come together, Chai Mitzvah is highly personalized, tailored to the individual. Once a participant decides what he or she wants to study or how to volunteer, the Chai Mitzvah support staff helps find programs and opportunities within the person's community.

A businessman, Shay has found himself frustrated with the approach to creating Jewish adult education programming within the United States. "It was all about supply and not about demand," he says. "We're creating these programs and trying to chase people into them."

"There's a lot going on in communities," Lichter adds. "The biggest challenge is engagement, not creating another program. Chai Mitzvah provides the reason to engage."

It also gives Jews at every stage of life an opportunity to learn and celebrate. Perhaps most appreciative of this chance has been the 80-plus crowd, which is particularly underserved when it comes to educational opportunities.

"People are always offering them [the elderly] services, but not a chance to learn and grow," says Galya Greenberg, an educator who leads monthly text study sessions for Chai Mitzvah. "Someone in her 80s decided to say Modeh Ani every morning. That was the ritual she added to her life." Attracting younger participants has been more challenging.

Lichter is finding it difficult to engage the youngest cohort, the 26- to 33-year-olds, especially since the majority of the outreach for Chai Mitzvah is done through synagogues and other institutions having their own troubles reaching young Jewish adults. To reach this group, Lichter acknowledges that Chai Mitzvah may have to change some of the program parameters, such as scaling back the length of the commitment, and will need to partner with other organizations that have greater appeal to the younger set.

The challenges of engagement notwithstanding, Shay is optimistic that the 18-year bar/bat mitzvah cycle can take root in the Jewish community. After all, as he noted in his book, the bat mitzvah was far from widely accepted when it was introduced more than 50 years ago, yet is now a near-universal staple in most corners of the Jewish community.

Maybe 50 years from now, if Shay has his way, we'll all be doing the electric slide attending our grandparents' Chai Mitzvah parties. ■

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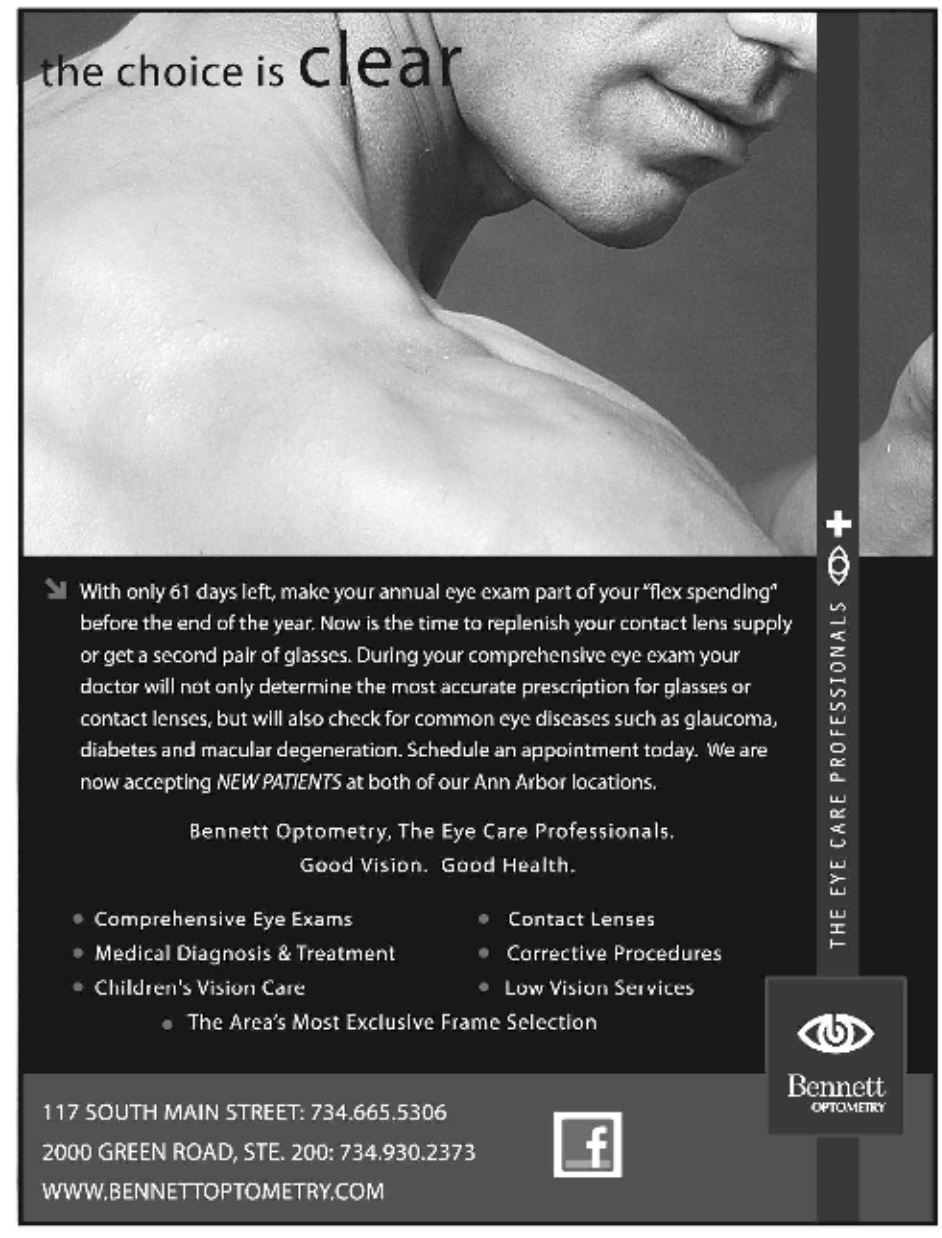

November 2011

Tuesday 1

School's Out/JCC's In: JCC Youth. On days when Hebrew Day School and/or Ann Arbor Public Schools are closed but the JCC is open, the JCC Youth Department offers full day programs featuring field trips or special activities. Programs are for JCC members ONLY in grades K-5. Middle school students are also welcome to participate as helpers for a reduced fee. Students should bring a nut free, meat free lunch and appropriate clothing for playing outside each day. Contact Shoshana Jackson at shoshanajackson@jccfed.org or phone 971-0990 for information. $38/day for 8 a.m.–4 p.m.. ($34/additional siblings). PM care from 4–6 p.m. is $10/day. (No PM Care charge for KK/KC students enrolled that day of the week.)

Book Festival Lunch and Learn: JCC–Cultural Arts and Education. Featuring Jaimy Gordon, author of *Lord of Misrule,* a National Book Award finalist in 2010. The work follows five characters through one year in the ruthless and often violent world of cheap horse racing. Lunch at Noon for $10 in advance; $12 at the door. No charge for author talk at 12:30 p.m.

"Fascinating Facts: Exploring the Myths and Mysteries of Judaism:" Jewish Learning Institute. Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

"Engaging Israel" Series: BIC. 8 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 2

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

An Evening with Frankel Scholars: JCC–Cultural Arts and Education. Featured guests include Todd Endelman, Deborah Dash Moore, Benjamin Paloff and Shachar Pinsker. Vocalist Caroline Helton with pianist Katherine Fulton will also perform selections from *Voices of the Italian Holocaust*, music of Italian-Jewish composers. 7–9 p.m.

Shira Hadasha: BIC. Singing Session. 8 p.m.

Thursday 3

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Book Festival Poetry Reading: JCC–Cultural Arts and Education. Featuring Lyn Coffin, author of *White Picture,* the story of Jiri Orten, great Czech Jewish poet of the 20th century. Noon.

Spirituality Book Club: TBE. Cantor Rose leads a daytime exploration of *Heaven: Our Enduring Fascination with Afterlife,* by Lisa Miller. Noon–1:30 p.m.

Birthdays and Presentation: JCC Seniors. Celebration for all with November birthdays. Family and friends invited for lunch and birthday cake at 12:30 p.m. At 1 p.m., following celebration, Dr. Neil Alexander will speak about improving balance and preventing falls.

Flu Shot Clinic: JCC Seniors. Appointments recommended. For information or to make an appointment, call Merrill Poliner at 971-0990. 2–4 p.m.

Book Festival Community Reads: JCC–Cultural Arts and Education. Featuring Lee Kravitz, author of the inspirational book *Unfinished Business*, a tale of his year of making amends and reconnecting with people as he traveled across the globe. 7:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 4

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Book Festival Event: JCC–Cultural Arts and Education. Featuring author Dr. Marc Agronin, who will discuss his book *How We Age: A Doctor's Journey into the Heart of Growing Old."* 4:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira song session at 6:30 p.m. Popsicle Oneg at 7 p.m.

Friends and Family Shabbat: EMU Hillel. Annual shared service with students and their friends and families, including homemade kosher dinner and meaningful conversation. Alumni and community invited. For information, phone 482-0456 or email program@emuhillel.org. 6 p.m.

Double Chai and New Member Shabbat: TBE. With Kol Halev. 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 5

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9:30 a.m.

Torahthon: TBE. Year of the Torah observance. Contact Cantor Annie Rose at cantorannie@gmail.com to sign up to participate in a variety of ways. 10 a.m.–4 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 6

Book Festival Local Authors Breakfast: JCC–Cultural Arts and Education. Featuring Jane Alkon, author of *The Remarkable Mr. Big;* Marvin Brandwin, author of *A Taste of Rhyme;* Laurie Brown, author of *The Greet Your Customer Manual;* Valerie Scho Carey, author of *Harriet and William and the Terrible Creature;* Shelly Kovacs and David Schoem, authors of *College Knowledge for the Student Athlete;* Rabbi Robert Levy, author of *The Jewish Pedaler;* Doug Moffat, author of *In God's Shadow;* Martin Stolzenberg, author of *Through Brooklyn Eyes.* 9–11 a.m.

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Introduction to Judaism: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Book Festival Event: JCC–Cultural Arts and Education. Featuring Rachel DeWoskin, author of *Big Girl Small,* a tale of the adventures of an unusually tiny 16-year old who is involved in a media scandal. Noon.

Book Festival Event: JCC–Cultural Arts and Education. Featuring J-Street Founder, Jeremy Ben-Ami, author of *A New Voice for Israel–Fighting for the Survival of the Jewish Nation.* Noon.

Basic Judaism: TBE. Meets in Room 9/10. 7:45–9 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 7

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Book Festival Cooking Demo and Tasting: JCC–Cultural Arts and Education. Using the Ma Baseema cookbook, enjoy a taste of a culture with one of the world's oldest cuisines dating back to ancient Mesopotamia. Sponsored by Huron River Press. Noon.

Torah Trop: TBE. Weekly group with Cantor Rose. Noon.

Women's Torah Study: TBE. Led by Cantor Annie Rose. 7–8:30 p.m.

Book Festival Event: JCC–Cultural Arts and Education. Featuring Mitchell Bard, author of *The Arab Lobby–The Invisible Alliance that Undermines America's Interests in the Middle East.* 7:30 p.m.

Tuesday 8

"Fascinating Facts: Exploring the Myths and Mysteries of Judaism:" Jewish Learning Institute. Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Book Festival Lunch and Learn: JCC–Cultural Arts and Education. Featuring Charles Butter, author of *Crossing Cultural Borders: Universals in Art and Their Biological Roots*. Lunch at noon is $10/advance or $12/door. No fee for author presentation at 12:30 p.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Book Festival Sponsor Reception. JCC–Cultural Arts and Education. Reception for Festival sponsors donating $180 or more. Catered and sponsored by Lori Shepard of Simply Scrumptious Catering. For information, contact karenfreedland@jccfed.org or phone 971-0990. 6:30 p.m.

Book Festival Keynote: JCC–Cultural Arts and Education. Featuring acclaimed medical historian Dr. Howard Markel, author of *An Anatomy of Addiction: Sigmund Freud, William Halsted and the Miracle Drug Cocaine.* Dr. Markel is also author of *When Germs Travel.* 7:30 p.m.

Spirituality Book Club: TBE. Cantor Rose leads an evening exploration of *Heaven: Our Enduring Fascination with Afterlife,* by Lisa Miller. 7:30–9 p.m.

"Engaging Israel" Series: BIC. 8 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 9

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Cooking–Baking Discussion Group: BIC Women's League. 4:30 p.m.

Book Festival Workshop: JCC–Cultural Arts and Education. "Teaching with *Defiance* Workshop," presented by the Jewish Partisan Educational Foundation for educators using the film *Defiance.* 4:30–8 p.m.

Men's Torah Study: TBE. Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30–9 p.m.

Book Festival Film Showing: JCC–Cultural Arts and Education. Showing of *The Forgotten Refugees,* exploring the history, culture and forced exodus of Middle Eastern and North African Jewish communities in the second half of the 20th century. 7:30 p.m.

Thursday 10

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Book Festival Lunch and Learn: JCC–Cultural Arts and Education. Featuring author George Bornstein speaking about his book, *The Color of Zion: Blacks, Jews and the Irish from 1845–1945.* Lunch at Noon for $10 in advance; $12 at the door. No charge for author talk at 12:30 p.m.

Cooking with the Caring Community: TBE. 6–9 p.m.

Bowling: EMU Hillel. Monthly event at Bel-Mark Lanes, 3530 Jackson Road. $5 for two games, shoe rental and pizza. 7 p.m.

Book Festival Event: JCC–Cultural Arts and Education. Featuring Ellen Feldman, author of *Next to Love*, which follows the lives of three young women and their men during the years of World War II. 7:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 11

School's Out/JCC's In: JCC Youth. On days when Hebrew Day School and/or Ann Arbor Public Schools are closed but the JCC is open, the JCC Youth Department offers full day programs featuring field trips or special activities. Programs are for JCC members ONLY in grades K-5. Middle school students are also welcome to participate as helpers for a reduced fee. Students should bring a nut free, meat free lunch and appropriate clothing for playing outside each day. Contact Shoshana Jackson at shoshanajackson@jccfed.org or phone 971-0990 for information. $38/day for 8 a.m.–4 p.m.. ($34/additional siblings). PM care from 4–6 p.m. is $10/day. (No PM Care charge for KK/KC students enrolled that day of the week.)

Rabbi's Lunch and Learn: TBE. Moments When They Serve Lunch: Food Stories and the Torah. Noon–1 p.m.

Book Festival Lunch and Learn: JCC–Cultural Arts and Education. Featuring Mira Bartok, author of *The Memory Palace,* a literary memoir about the complex meaning of love, truth, and the capacity for forgiveness. Lunch at noon for $10 in advance; $12 at the door. No charge for author talk at 12:30 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira song session at 6:30 p.m. Popsicle Oneg at 7 p.m.

Shira Hadasha Service: BIC. 6 p.m.

Family Shabbat Services: TBE. First Grade Consecration with Youth Choir. 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 12

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Mini-Minyan: BIC. For K–2nd graders. 11 a.m.

Kehillat Shabbat: BIC. For 3rd–5th graders. 11 a.m.

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 13

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Introduction to Judaism: BIC. 9:30 a.m.

Planning Session: BIC Men's Club. 9:30 a.m.

Bar Bat Mitzvah Family Series: BIC. "Keeping Up With the Steins." 10 a.m.

Global Day of Jewish Learning: JCC–Cultural Arts and Education. Join Jews around the world to celebrate a shared heritage. Speakers include Ilana Blumberg, Richard Primus, Aliza Storchan, Michael Weiss and Seth Weinberg. No fee for presentations all day. Lunch, catered by Monica and Emil Boch, will be available for $10. Reservations required for lunch at 971-0990. 11 a.m.–6:30 p.m.

Constructive Conversations: TBE. 3–5 p.m.

Basic Judaism: TBE. Meets in Room 9/10. 7:45–9 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 14

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Torah Trop: TBE. With Cantor Rose. Noon.

Constructive Conversations: TBE. 7:30–9:30 p.m.

Tuesday 15

"Fascinating Facts: Exploring the Myths and Mysteries of Judaism:" Jewish Learning Institute. Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games, 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Discussion Group: JCC-Cultural Arts and Education. Russ Collins, executive director of the Michigan Theater, and Bernie Banet, JCC film maven, lead lively and thought-provoking discussions about a variety of films. Year-long membership in JCC Film Discussion Group prorated fee is $62.50 for JCC members and $76.50 for non-members. The fee does not include price of movie tickets. 7–8:30 p.m. For information, contact Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. *Monthly through June.*

"Engaging Israel" Series: BIC. 8 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 16

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Afternoon Delights Concert: JCC. Co-sponsored by the Ann Arbor Symphony Orchestra, featuring Arie Lipsky, conductor and musical director and cellist Sarah Cleveland. $8 for tickets at the door. Doors open at 12:50 p.m. Refreshments served at 1 p.m. Concert at 1:30 p.m.

Movie Wednesday: TBE. This month's movie is *Broken Wings (Knafayim Shvurot)*. Adult Lounge. 1–3 p.m.

Thursday 17

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Medical Check and Piano Concert: JCC Seniors. A nurse from Care Response will monitor blood pressures and address questions at 12:30 p.m., followed at 1 p.m. by local musician Will Bennett, who will entertain the group with a piano concert.

Caregiver Conversations: JCC. Monthly drop-in educational and support group for adult children in a variety of caregiver roles for their aging parents. This month's session is "Jewish Perspectives on Caregiving." For information, contact Anya Abramzon at anya@jfsannarbor.org or phone 760-0209. 6:30–8 p.m.

Thirsty Third Thursday: BIC. BIC Men's Club. 7:30 p.m.

Diary of Anne Frank: MorrisCo Art Theatre. Susan Morris directs local actors in this powerful adaptation of the journal Anne Frank wrote as her family hid from the Nazi regime for two years in a cramped storage attic. $20/tickets; $16/students and seniors. Riverside Arts Center, 76 North Huron, Ypsilanti. For information or to make ticket reservations, call 996-2549. 8 p.m. *Through November 19.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 18

Rabbi's Lunch and Learn: TBE. Moments When They Serve Lunch: Food Stories and the Torah. Noon–1 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira song session at 6:30 p.m. Popsicle Oneg at 7 p.m.

Japanese Shabbat: EMU Hillel. For information, phone 482-0456 or email programs@emuhillel.org. 6 p.m.

Friday Night Lights: BIC. Kabbalat Service at 6 p.m. Dinner at 7 p.m.

Shabbat Dinner: TBE TNT. Twenties and Thirties group sponsored dinner, hosted by Rabbi Delson and Brent Pliskow at a private residence. Call 664-4744 for details. 7–9 p.m.

Diary of Anne Frank: MorrisCo Art Theatre. Susan Morris directs local actors in this powerful adaptation of the journal Anne Frank wrote as her family hid from the Nazi regime for two years in a cramped storage attic. $20/tickets; $16/students and seniors. Riverside Arts Center, 76 North Huron, Ypsilanti. For information or to make ticket reservations, call 996-2549. 8 p.m. *Through November 19.*

Friday evening services: *See listing at the end of the calendar.*

Saturday 19

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Brunch and Learn Shabbat: BIC. 9:30 a.m.

Diary of Anne Frank: MorrisCo Art Theatre. Susan Morris directs local actors in this powerful adaptation of the journal Anne Frank wrote as her family hid from the Nazi regime for two years in a cramped storage attic. $20/tickets; $16/students and seniors. Riverside Arts Center, 76 North Huron, Ypsilanti. For information or to make ticket reservations, call 996-2549. 2 p.m. and 8 p.m.

Renaissance Bridge Group: TBE. 7:30 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Melave Malka: Ann Arbor Orthodox Minyan. Dr. Gershon Bacon of Hebrew University will present "Those Troublesome *Tendlerkes*: Women's Commerce and Male Control in 18th Century Poland. A Look at Communal Ordinance." Kosher soup, muffins and hot cider served. UM Hillel. 8 p.m.

Shabbat services: *See listing at the end of calendar.*

Sunday 20

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Introduction to Judaism: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Jewish Parenting Workshop: TBE. "The Blessing of a B Minus – Part One," facilitated by Jerry Miller, PhD and Terri Ginsburg. 6–7:30 p.m.

Basic Judaism: TBE. Held in Room 9/10 from 7:45–9 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 21

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

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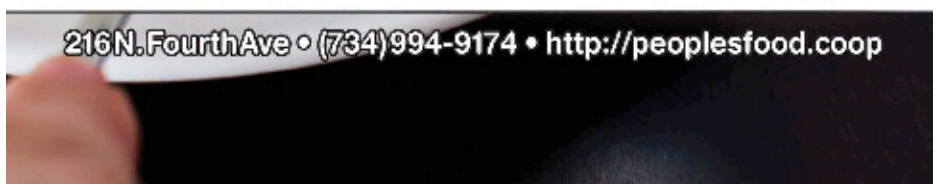

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K-5

Calendar

Torah Trop: TBE. Weekly group with with Cantor Rose. Noon.

Beit Café: TBE Adult Education. 7–9 p.m.

Tuesday 22

"Fascinating Facts: Exploring the Myths and Mysteries of Judaism:" Jewish Learning Institute. Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

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Erev Thanksgiving Service: TBE. Joint service with St. Clare's Episcopal Church. 7:30 p.m.

Thursday 24

JCC Closed for Thanksgiving.

Friday 25

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. Call Ray Juni at 761-2765 for information. 1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira song session at 6:30 p.m. Popsicle Oneg at 7 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 26

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9 a.m.

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

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Wednesday 30

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Thursday 31

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

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Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 p.m. at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

November 4	6:08 p.m.
November 11	5:00 p.m.
November 18	4:53 p.m.
November 25	4:48 p.m.

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WASHTENAW JEWISH NEWS

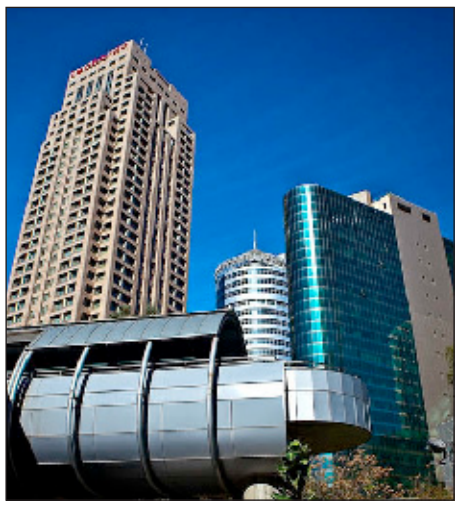
Without jobs in U.S., college grads are finding opportunities in Israel

By Danielle Fleischman

NEW YORK (JTA)—In her final months as a political science major at the University of Pittsburgh, Susanna Zlotnikov had a positive outlook about landing a job.

But as the months passed and her network of contacts led only to dead ends, Zlotnikov decided she needed a backup. Instead of spending the summer after her May graduation sending out more resumes, Zlotnikov took a pair of internships and moved to Israel.

It worked out well: In November she expects to be starting a full-time job in Israel as grants coordinator with Save a Child's Heart, an Israeli-based humanitarian organization that provides cardiac surgery for children from the developing world.



Business district in downtown Tel Aviv

With the U.S. economy still sputtering, a growing number of college graduates are turning to Israel programs to bridge their educational and professional careers. In many cases, these young American Jews are drawn to the programs not out of Zionist sensibilities but because they're looking for workplace experience or seeking a way to do something Jewish. Some are even finding jobs in Israel and staying.

After losing a job in Hollywood, Jessica Fass decided to go on a Birthright Israel trip and then stayed in the country for an extra month. Upon returning to the United States, Fass felt as if she were in culture shock and kept thinking about returning to Israel. She decided to do an internship through WUJS Israel Hadassah, which helps college graduates find opportunities in Israel. "It seemed like the perfect time go," she said.

Within six months, Fass had found a full-time job in Israel and now is working in marketing for a company in Tel Aviv, which she described as being like Los Angeles "but with Hebrew." Fass said she was surprised to find how much more willing Israelis were to take a chance on a new hire.

"I don't think that would have happened in the States because I had no experience in marketing," she said.

Organizations that bring Jewish youth to Israel are trying to capitalize on the bleak job prospects for college graduates in the United States, and programs that offer internships in Israel say they have seen a spike in applicants since the recession hit in 2008.

"I remember in 2008 when our numbers skyrocketed," said Amy Gross, the program recruiter at WUJS Israel Hadassah. "It's mostly recent college graduates because they have trouble finding a job, but they want to experience Israel as well."

WUJS offers five-month internships in Israel. Participants also have weekly trips to explore the country, Hebrew classes twice a week and immersion in Israeli culture.

MASA Israel, which helps place Diaspora Jews in long-term Israel programs, created a program called A Better Stimulus Plan targeted at recent college graduates looking for internship opportunities in Israel while they wait out the economic troubles in the U.S. Avi Rubel, MASA's North American director, says about 1,800 participants are doing post-college internship experiences -- double the rate of recent years.

"So many grads are at a loss because there aren't opportunities and they need to find ways to differentiate themselves to get the jobs that are there," Rubel told JTA. "For young Jewish students, coming to Israel gives them career development experience, which is likely more substantive than one in the States. In Israel you will end up in the mix of interesting things instead of making coffee."

Roselle Feldman had just returned to the United States from a Birthright Israel trip before the economy collapsed. She had been scheduled to teach more than 30 hip-hop classes at dance studios in Massachusetts, but the market crashed and her gigs disappeared.

Instead of filing for unemployment, she hopped on a plane to Israel for MASA Israel's Dance Journey, a five-month program for international dancers aged 18 to 30 in the western Galilee. She received training from the Kibbutz Contemporary Dance Company, and at the end of the program Feldman was invited to audition for a spot with the dance company.

"I loved every second of it," she told JTA. "There's nothing else like it in the world. It's such a unique experience. I would go back in a heartbeat if I could afford it."

Now she is back in Massachusetts, teaching dance as the director of her own performance company, Intensity Dance Company. Soon she hopes to be teaching at a Jewish school -- a desire she credits to her experience in Israel.

Jesse Zryb, who graduated recently from Tulane University with a master's degree in architecture, also decided to sign up for MASA after a job he had been promised in Manhattan disappeared when his company merged with another firm. The guarantee of work experience was why he joined the program, he said. Through MASA, he was hired as an intern at Stav Architects in Ramat Gan, just outside of Tel Aviv.

Zryb said he thinks the program made him more attractive to potential employers back home. Soon after finishing the four-month program, he was hired as a designer at Pink Powered by Moss, a fabric design firm in New York.

"It kept me fresh, especially considering that back home any kind of employment was uncertain," he said of his Israeli internship. "I think it certainly looked good that I was being proactive during the situation and that I was keeping active during the recession. Keeping yourself fresh was important at the time."Plus, Zryb added, "I had a great experience there." ■

Eight new arrests in $57 million fraud at ClaimsConference

NEW YORK (JTA)—Eight additional people were arrested in connection with the ongoing investigation into the fraud at the Claims Conference, which now tops $57 million.

The arrests last month brought the total number of arrests in the case to 30. Of the eight new suspects named by the U.S. Attorney's Office—Henry Gordin, Genrikh Kolontyrskiy, Viktor Levin, Ella Voskresenskiy, Zlata Blavatnik, Pyotr Blavatnik, Yevgeniya Abramovich, and Asya Galindo—five are former Claims Conference employees. A ninth suspect, Lana Kagan, is expected to voluntarily surrender to the authorities on Thursday, the FBI said. The suspects are charged with conspiracy to commit mail fraud.

"These defendants had a hand in fabricating, filing or processing nearly five thousand fraudulent claims on behalf of non-qualifying applicants," the U.S. Attorney's Office said in a statement. "Claims Conference funds have been drained of $57 million meant for Holocaust victims, and a large portion of the diverted money went into the pockets of corrupt insiders."

Claims Conference funds have been drained of $57 million meant for Holocaust victims, and a large portion of the diverted money went into the pockets of corrupt insiders

The inquiry into the fraud at the Claims Conference, which has been carried out cooperatively by Claims Conference officials and the FBI, was discovered in Nov. 2009 but dated back at least to 1993. So far, the investigation has uncovered 3,839 false claims with the Hardship Fund and 1,112 false claims with the Article 2 fund.

The Hardship Fund was created by Germany to provide one-time payments of approximately $3,500 to Jews who fled the Nazis as they swept through Europe. The Article 2 fund, also funded by Germany, pays monthly pensions of about $400 to victims of Nazi persecution who meet certain criteria related to time spent in a concentration camp and current income levels.

In a recent interview with JTA, Gregory Schneider, the executive vice president of the Claims Conference, said the fraud figure likely will continue to rise until the investigation is concluded and all involved are brought to justice.

"I want all these people to go to prison," Schneider told JTA. "It makes me sick how they put in jeopardy our programs and our relationships."

So far, 626 recipients of payments due to the fraud—most of whom are thought to have participated unwittingly in the scheme—have repaid or agreed to repay the money they were sent, amounting to about $4.7 million. Of that, the Claims Conference has recouped $1.7 million and has agreed to installment payments for $3 million more ■.

Correction

The Jewish Book Festival article in the October 2011 *Washtenaw Jewish News* had the wrong date for the program featuring George Bornstein. The correct date is Thursday, November 10. Bornstein, author of *The Colors of Zion- Blacks, Jews and Irish from 1845–1945*, will present at noon at the Lunch and Learn Event.

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Vitals

Mazel tov

Hava Kaplan on her bat mitzvah on November 5.
Justin Brandt on his bar mitzvah on November 12.
Stephen and Levana Aronson on the birth of their grandson, Louis Emilio, son of Dana and Ronnie Schinasi.
Sanford Schwartz on his bar mitzvah, on November 12.
Maya Gurfinkel on her bat mitzvah, on November 19.
Arthur and Karen Lindenberg on the marriage of their son, Marc Lindenberg, to Krista Lanphear, on September 1.
Cantor Annie Rose and her husband, Theo Morrison, on the engagement of their son, Abe, to Gayle Myerson.

Condolences

Don Levitt on the death of his father, Irving Levitt, on September 2.
Jayne Harary on the death of her sister, Ruth Rothschild, on September 16
Ruth Bardenstein on the death of her mother, Renah Bardenstein, on September 16.
Mark Kassof on the death of his mother, Susan Kossof, September 20.
Stanton Elias and Donna Shewach on the death of their daughter, Mira Elias, on September 21.
Rennie Roth on the death of her father, Stan Gertz, on September 25.
Amiram Vinokur on the death of his mother, Shoshana Vinokur, on September 17.

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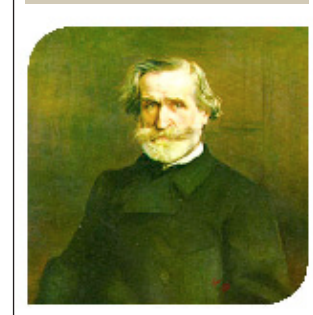

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Apollo's Fire and
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Thursday \ November 3 \ 7:30 pm
Hill Auditorium

PROGRAM

Vivaldi/arr. Sorrell	"Allegro" from Concerto Grosso in D, after Concerto RV 511
Handel	"Agitato da fiere tempeste," from *Oreste*
Handel	"Ho perso il caro ben" from *Il Parnasso in Festa*
Vivaldi	Concerto in a minor for Two Violins, Op. 3, No. 8, RV 522
Handel	"Se potessero I sospir miei" from *Imeneo*
Handel	"Con l'ali di costanza" from *Ariodante*
Handel	Prelude in A Major, for solo harpsichord
Handel	"Chaconne" from *Terpsichore* (*Il pastor fido*), HWV 8c
Vivaldi	"Se mai senti spirati sul volto" from *Catone in Utica*
Vivaldi/arr. Sorrell	Concerto Grosso "La Follia" (Madness), after Sonata XII
Vivaldi	"Vedro con mio diletto" from *Giustino*
Vivaldi	"Frà le procelle," from *Tito Manlio*

Media Partners **WGTE 91.3 FM** and **Between the Lines.**

Audra McDonald
Andy Einhorn piano
Mark Vanderpoel bass
Gene Lewin drums
Friday \ November 4 \ 8 pm
Hill Auditorium

Audra McDonald is a Juilliard-trained, four-time Tony Award-winning singer and actress who has released four solo albums and performed with every major orchestra in the US. After spending four years on the ABC series "Private Practice," she now returns to her musical theater roots for this performance.

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Media Partners **Metro Times, The Michigan Chronicle, Ann Arbor's 107one,** and **WEMU 89.1 FM.**

Cigala & Tango
Diego El Cigala
Saturday \ November 5 \ 8 pm
Michigan Theater

Diego El Cigala is an internationally celebrated Gitano flamenco singer and one of contemporary flamenco's most compelling voices, making a rare visit to the United States this season. The legendary Paco de Lucía says, "Diego has one of the most beautiful flamenco voices of our time, a voice of sweetness that flows over everything. When I listen to him, it warms my heart."

Media Partner **WEMU 89.1 FM.**

AnDa Union
Wednesday \ November 9 \ 7:30 pm
Michigan Theater

AnDa Union is part of a musical movement that is finding inspiration in old and forgotten folk music from the nomadic herdsman cultures of Inner and Outer Mongolia, drawing on a repertoire of music that all but disappeared during China's recent tumultuous past. Its members are accomplished singers and instrumentalists, performing on the traditional horse-head fiddle (*tsuur*), a three-holed flute (*maodun chaoer*) as well as Mongolian versions of the dulcimer, zither, lute, and mouth harp. The main singing style is *khoomii*, commonly referred to as throat singing, a traditional type of Mongolian overtone singing that replicates the sound of nature.

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A Night in Treme:
The Musical Majesty of New Orleans
Rebirth Brass Band
Donald Harrison, Jr. saxophone
Glen David Andrews trombone
James "12" Andrews trumpet
Dr. Michael White clarinet
Cyril Neville percussion & vocals
Friday \ November 11 \ 8 pm
Hill Auditorium

Co-sponsored by **Anne and Paul Glendon** and **Comerica Bank.**

Media Partners **WEMU 89.1 FM, Metro Times, The Michigan Chronicle,** and **Ann Arbor's 107one.**

St. Lawrence String Quartet
Saturday \ November 12 \ 8 pm
Rackham Auditorium

PROGRAM

Haydn	Quartet No. 57 in C Major, Op. 74, No. 1 (1793)
R.M. Schafer	Quartet No. 3 (1981)
Golijov	New Work (composed for SLSQ) (2011)
Haydn	Quartet No. 61 in d minor, Op. 76, No. 2 ("Quinten") (1796-97)

Media Partner **WGTE 91.3 FM**

Beijing Guitar Duo with **Manuel Barrueco**
Sunday \ November 20 \ 4 pm
Rackham Auditorium

PROGRAM

Diabelli	Trio in F Major, Op. 62
Torroba	Estampas
Tan Dun	Eight Memories in Watercolor
Tarrega	Capricho Árabe (Serenata)
Malats	Serenata Andaluza
	Serenata Española
S. Assad	The Enchanted Island
Piazzolla	L'Evasion
	Fuga y Misterio
	Revirado

Canadian Brass
Sunday \ November 27 \ 4 pm
Hill Auditorium

With an international reputation as one of the most popular brass ensembles today, Canadian Brass performs brass standards as well as a wide-ranging library of original arrangements created especially for them, including the works of Renaissance and Baroque masters, classical works, marches, holiday favorites, ragtime, Dixieland, big band, Broadway, and popular songs and standards. Masters of concert presentation — from formal classical concerts to music served up with lively dialogue and theatrical effects — Canadian Brass has developed a uniquely engaging stage presence and rapport with audiences. The hallmarks of any Canadian Brass performance are entertainment, spontaneity, virtuosity, and, most of all, fun.This Thanksgiving-weekend concert is sure to start your holidays off with a bang!

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